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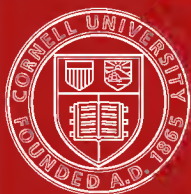
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The Real Cause of the War.

Rome & Germany

The Plot

**For the Downfall
of Britain.**



BY
"WATCHMAN."

LONDON:
HENRY J. DRANE,
Danegeld House, 82a, Farringdon Street, E.C.

ROME AND GERMANY

ROME AND GERMANY

THE PLOT FOR THE DOWNFALL OF BRITAIN

BY
"WATCHMAN"•

SECOND AND REVISED EDITION

"When I bring the sword upon a land,—if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."—EZEKIEL xxxiii. 2, 6.

LONDON
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PART I

R O M E

CHAPTER I

ROME : HER RELIGIOUS POLICY AND METHODS

THERE are many people who recognize and deplore the rapidly increasing adoption of Romish ritual and Romish doctrines by the clergy of the Church of England, and by a large proportion of the upper classes. But neither those who recognize this, nor the great mass of the nation who are opposed to Romanism in name and to anything which savours of priestcraft, have any idea of the real influence which Rome has obtained during the last seventy years in the councils of the nation and in every class of society. For this influence is secret, and the ends and aims for which it is used are disguised by being made to appear of a wholly different nature from what they are in reality, with the result that numbers who are most opposed to Rome have fallen under her influence and are unconsciously aiding and carrying out her policy.

In order to understand this and the imminent danger which threatens the Nation and Empire from the ambition of Rome, it is necessary that the avowed aims of that power, and the methods she employs for carrying them out, should be clearly apprehended.

Great Britain has been, and still is, the one great Protestant nation in the world, the chief upholder and example of civil and religious liberty, the principal guardian of and witness to the Bible, and the foremost agency in distributing it throughout the world. She is therefore the one great enemy of Rome, and the chief, and practically the only, formidable opponent to the pretensions and superstitions of the Romish priesthood ;

while the Bible, which in every page condemns those pretensions and superstitions, is, and always must be, the object of Rome's most bitter hostility.

In a lesser degree the United States are also opponents of Romish ambition ; but the people of that country are so leavened with other nationalities and with Irish Catholics, and so absorbed by secular interests, that her opposition is weak compared with that of Great Britain ; while in Germany, which was once the other great Protestant state of Europe, Protestantism, through the influence of scepticism and unbelief, is practically dead. This applies also in some degree to the smaller Protestant states, whose influence also is too weak to be of much account.

This was fully recognized by the late Cardinal Manning. " England," he said, " is the head of Protestantism, the centre of its movements, and the stronghold of its power. Weakened in England, it is paralyzed everywhere ; conquered in England, it is conquered throughout the world ; once overthrown here, all else is but a warfare of detail."¹

Protestantism being the great obstacle to the ambition and power of Rome, the great object of that power is to overthrow it. " In order," says De Maistre, " to establish one religion and one morality in Europe, to give to the Truth (*i.e.*, Romish priestcraft and superstition) the strength which its **meditated conquests** will require, . . . one preliminary measure is indispensable, and that is to **efface from the European dictionary the fatal word Protestantism.**"²

The aims of Rome are also stated in " A Memorial of a Reformation in England," first written by the Jesuit Parsons in the reign of Elizabeth, and a copy of which was found in the private chest of James II. after his fight. It was republished in 1890, and recommended by Jesuit Father Clarke for the guidance of Roman Catholics at the present time.

¹ Sermon preached before Dr. Wiseman, Aug. 6, 1859.

² Cited by *Journal Des Débats*, Feb. 21, 1884.

1. "The restoration to the Roman Catholic Church of the Church of England's lands and revenues." (This would, of course, be effected when the clergy of the Church of England had become wholly Romanist in belief.)
2. "The establishment of a Roman Catholic sovereign and of a Roman Catholic succession to the throne.
3. "The institution of a *Roman Catholic Parliament*, the representatives only admitted on public profession of their Roman Catholic faith.
4. "The revocation of all laws ever made to the prejudice of the Roman Catholic religion, and the restoration of all laws ever passed against heresies and heretics." (The latter would involve the re-institution of torture and the fires of Smithfield.)
5. "The temporary toleration of heretics under restriction until the wilful heretics are known,—after which the strong arm to be used to bind the boisterous, stubborn and rebellious.
6. "The establishment of a military order for the suppression of heretics.
7. "The establishment temporarily of '*A council of Reformation in the interests of Rome*,' omitting reference to the name '*Inquisition*,' for that the name '*Inquisition*' might be somewhat odious and offensive *at the beginning*.'" ¹

The object of Rome is thus to re-establish her dominion over the nation, and obtain supreme power over the bodies and souls of its people, and for this purpose, absolute intolerance of any opposition is necessary, nor do her priesthood scruple to avow this.

"We are children of a Church," writes the Roman Catholic *Rambler*, "which has ever avowed the deepest hostility to the principles of religious liberty. Believe us not, Protestants of England and Ireland, when you hear

¹ Quoted from "Shall We Tolerate the Jesuits?" By H. A. Henderson. Published by C. J. Thynne, 5, Gt. Queen Street, Kingsway, W.C. Price 2d.

us pouring forth our liberalisms—they mean nothing. Such a person is not talking Catholicism, but Protestantism and nonsense. . . . If he were lord in the land and you were in the minority, if not in numbers yet in power, what would he do to you? If expedient he would imprison you, banish you, fine you, possibly even he might hang you, but he would never tolerate you for the sake of the principles of religious liberty. The very name of liberty except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion. Catholicism is the most tolerant of creeds, it is intolerance itself.”¹

Hence every Romish Bishop when he receives the mitre takes the following oath: “I will do all that in me lies to preserve, defend, increase and strengthen the rights, honours, privileges and the authority of the Holy Roman Church, of our Lord the Pope and his successors. “I will humbly receive the Apostolic commands (orders of the Pope) and I will apply myself to their execution with the greatest zeal and the strictest punctuality. “I promise and swear that I will with all my might *persecute and combat all heretics, schismatics, and rebels to our Lord the Pope.*”²

“Heresy,” says the *Westminster Gazette*, “should be an offence punishable by law.”

“Christ does not forbid heretics (*i.e.*, Protestants), to be taken away and *put to death.*”³

“Heretics may, and ought by public authority, either spiritual or temporal, to be chastised or executed.”⁴

In short, the famous encyclical letter and syllabus of 1864 distinctly affirms and lays down “the right and duty of persecuting heretics,” and declares that “freedom of conscience and of religious worship is insanity.”

The late Cardinal Tarquini taught that “as any other crime that cannot be put down must be tolerated, so must

¹ *Rambler*, Sept., 1851.

² Pontificate Romano capito de consecratione Episcoporum. It would appear that the latter portion of the oath is omitted in the case of Roman Catholic bishops in England for fear of giving offences.

³ Comment on Matt. xiii. 29. Class Book at Maynooth College.

⁴ Douay Bible, Dublin, 1856.

heresy; but let the circumstances change, and the possibility arise of applying force with success, then with the moral possibility comes back again the moral obligation; and the prince is bound, whenever the Church calls for it, to use his physical force towards all baptized persons."

The Rev. J. O'Reilly, Jesuit Professor of Maynooth College, wrote in 1892, "The principle" (of liberty of conscience) "is one which is not, and never has been, and never will be approved by the Church of Christ." But he added, "I freely admit that this doctrine is convenient for Catholics who have to do with Protestant Governments."

Monseigneur Croke Robinson, in his "*Liberty of Conscience*," writes: "Toleration to Protestants is intolerance to Catholics."¹

The Roman Catholic Thomas Aquinas said, "If coiners or other malefactors are at once handed over by secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated but also justly *done to death*." Therefore Pope Leo XIII. said in his Encyclical or Scholastic Philosophy, "Let the teachers whom you shall discreetly choose make it their aim to instil the doctrines of Thomas Aquinas into the minds of their scholars, and to set in a clear light his solidity and excellence above other authors."

The precepts of Thomas Aquinas were also translated and published in London by the Jesuit, Joseph Rickaby, in 1896.

In his brief of October 1st, 1887, given in *The Tablet*, Pope Leo XIII. also granted "Plenary indulgence and remission of sins to all who offer pious prayers to God for the *extirpation of heresies*."²

The teaching of the Jesuits is that "the Catholic Church has *indisputable right to kill heretics*, and every civil Government *must kill heretics* when ordered by the Catholic Church."³

¹ "Shall We Tolerate the Jesuits?" p. 5.

² "Shall We Tolerate the Jesuits?" pp. 7, 8.

³ "The Ruin of Education in Ireland," by Frank Hugh O'Donnell, late M.P.

The late Jesuit Professor and Canonist and theologian of the Gregorian University at the Vatican, Father Marianus di Luca, also teaches, "A good shepherd kills the wolves who attack the sheep. Heretics corrupting Catholics are wolves attacking sheep. Therefore the Catholic Church as a good shepherd ought to kill heretics."¹

The Jesuits, in short, do not disguise their intention to re-establish *the stake* for Protestants when they attain to power. "Do they flatter themselves then that no **spark smoulders in the ashes round the stake to kindle another torch?** Fools, all they can do is to hate us. In calling us Jesuits they think to cover us with opprobrium. They little think that these Jesuits have in store for them the **ensorship gags and flames.**"²

These extracts show that Rome is fully determined to re-establish her dominion, and that the spirit of murder and persecution is just as strong and vindictive in her and in her priesthood as it was three hundred years ago, although the power to exercise it is at present in abeyance.

These statements, however, were only intended for Roman Catholic consumption. Before the priesthood could attain the object of their ambition, and secure the power to carry out their vindictive tyranny, it was necessary to blind and deceive those they sought to subject; for Rome's methods for recovering her dominion in the countries where it has been overthrown have always been characterized by secrecy and deceit.

With the Jesuits falsehood and deceit are virtues. It is laid down by them that "promises confirmed by oath are not binding,"³ that "false swearing is not perjury," that "lying is truth";⁴ that "dishonesty is lawful";⁵ that "lying and perjury are very right when they are convenient."⁶ That "the end," in short, "justifies the

¹ "Shall We Tolerate the Jesuits?" p. 8.

² "The Jesuit Conspiracy," p. 49.

³ Fillucius, Tambourin, Valentia and Sanchez.

⁴ Tolet and Fillucius.

⁵ Tolet.

⁶ Sanchez, "Moral Opera."

means," and they are therefore utterly unscrupulous with regard to the means they employ to attain their sinister ends.

On the same principle, they advocate and defend murder, teaching that secret assassination is lawful;¹ that "regicide is not murder";² that "Jesuits are obliged by the law of charity to kill their opponents";³ that crimes may now be expiated with far greater alacrity and ease than they were before, and that sins are now blotted out almost as soon as they are perpetrated;⁴ that at the day of judgment God will say to many, "Come ye blessed, who have killed, blasphemed, etc., since you thought you were right in so doing."⁵

It is clear that the effect of such teaching on the ignorant and fanatical whom they select as tools to carry out their purposes, must be to destroy all restraint of conscience and fear of God, and to make them perfect weapons in their hands.

The purpose for which the order of the Jesuits was founded was for the overthrow of Protestantism and the restoration of the power and dominion of Rome. The first endeavours of the Jesuits have therefore been directed to the perversion of Protestants and the undermining, as far as possible, of the Protestant faith.

To effect this, they have always adopted the disguise of Protestant ministers, and having "crept unawares" (Jude iv.) into Protestant communities and secured their confidence, by a pretended hostility to Rome, they have been able, by subtle sophistries and teaching, to obtain their hearers' acceptance of doctrines subversive of true Christianity, and, little by little, to introduce the ritual and doctrines of Rome.

This was the policy adopted by the Council of Trent in the reign of Elizabeth in its instructions to the Jesuits, which were as follows:—"If you own yourselves clergymen, then to preach, but with caution, till ye be

¹ Fagundez, Reginald, *Airult*.

² Mariana.

³ L'Amy (of Reimbauer).

⁴ *Imago Prunæ Sæculi*, lviii., cap. 8.

⁵ Casnedi.

well acquainted with those heretics you converse with, and then by degrees add to your doctrine, by ceremonies or otherwise, as you find them inclinable. You are not to preach all after one method, but to observe the place wherein you come. If Lutheranism be prevalent, then preach Calvinism; if Calvinism, then Lutheranism; if in England, then either of them, or John Huss's opinions, Anabaptism, or any that are contrary to the Holy See of St. Peter, by which your function will not be suspected, and yet you may still act in the interests of the Mother Church; there being, as the Council are agreed upon, *no better way to demolish that Church of Heresy than by mixtures of doctrines and by adding ceremonies more than be at present permitted.* Some of you who undertook to be of this sort of Heretical Episcopal Society (i.e., clergy of Church of England) bring it as near to the Mother Church as you can, for then the Lutheran party, the Calvinists, the Anabaptists, and other heretics will be averse thereunto, and thereby make the Episcopal heresy odious to all these, and be a means to reduce all in time. You must bemoan your followers and auditors, saying, 'Are we not persecuted for righteousness' sake? What flesh and blood can stand this? We be more zealous against the Pope than they, and yet we be persecuted.' This will advantage you much; hang you or burn you they dare not, but their perpetual acts against the party that follow you will take off the late severities they lay on us, saying we burnt the heretics, their ancestors." ¹

In an intercepted letter from a Jesuit in London to his correspondent in Brussels, sent to Lord Falkland in 1627, the writer says, "I cannot but laugh to see how some of our own cloth have accoutred themselves; you would scarce know them if you saw them; it is

¹ "Foxes and Firebrands," part II., 1682, pp. 27-33, quoted by Dean Goode in "Rome's Tactics," pp. 8, 9. "Foxes and Firebrands" was published by Robert Ware, son of Sir James Ware, to whom some of Cecil's papers came through the medium of Archbishop Usher, which supplied some of the most valuable documents he has here published.

admirable how in speech and gesture they act the Puritan."¹

The same policy was adopted by the leaders of the Tractarian movement, Pusey and Newman. The advice of Pusey to his followers was "to gradually introduce the rites and ceremonies of Rome so as, without alarming, to train the people to like, and finally to want, a more ornate worship."² At the same time he sought to blind the people to their real object by setting "Catholic views against Roman Catholicism," by which means, he said, "I suspect we might then have people with us instead of against us, and that they might find themselves Catholics *before they were aware*."³

"The advice of Dr. Pusey," writes *The Church Times*, "is this—Let no further advances be made for the present, but all attention be concentrated on fortifying the position already attained and completing the military education of the Church's army. This is the method by which Russia has pushed her way so steadily and permanently into the Far East. A fort is erected in the enemy's country with clear lines of communication back to the basis of supply. When the post has been Russianized, it becomes in its turn the base line of operation, and another fort is thrown out some score of miles in advance, and the process is repeated. But two rules are inexorably maintained. No fort is erected at a dangerous distance from the base line, and no non-combatants are allowed to be the pioneers of colonization. Exactly identical with this should be our policy. Churches like St. Alban's, Holborn, and St. Lawrence's, Norwich; books like the "Altar Manual," the "Priest's Prayer-book," and the "Church and the World," fairly represent the most advanced post yet reached by the Catholic revival in England. They are not the ultimate goal. The final aim which will alone satisfy the Ritualists is *the reunion of Christendom and the absorption of*

¹ "Foxes and Firebrands," part II., pp. 118-128; "Rushworth's Historical Collections," vol. I., pp. 474-476.

² Leading article in *Church Times*, March 30th, 1867.

³ "Life of Dr. Pusey," vol. I., p. 332.

dissent within the Church. This, then, is the thing to do—let the advanced posts remain as they are. Let each of those which is a little behind, and only a little, gradually take up the same position; and let this process be carried on (only without haste or wavering) down to the last link in the chain. A story is told of a dishonest baker who kept himself and his family in meat at a nominal cost, by purchasing the very smallest leg of mutton to be had, and exchanging this for the next of size sent him by his customers, and repeating the process until he had succeeded in obtaining nearly twenty pounds of meat for his original six or seven, without any one customer being able to detect the fraud in his own case. The cheating baker may point a parable as the unjust steward has done. Where there is only the ordinary parish routine, but where the preaching is honest and sound, let a gradual change be brought in. A choral service, so far as psalms and canticles are concerned, on some week-day evening, will train the people to like a more ornate worship, and that which began as an occasional luxury will soon be felt a regular want. Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they might be lighted at Evensong. Where so much is attained the step to lighting them for the Eucharist office is not a long one. It is easy for each reader to see how some advance, all in the same direction, can be made, and that without any offence being taken; only two things should be carefully observed. As a rule, first of all, nothing should be introduced without a plain and frank statement to the people; secondly, the innovations ought to be confined at first to extra services put on for this very purpose.”¹

Dr. Pusey, who has done more, even than Newman, to re-introduce the doctrines and practices of Rome, was expostulated with, even by those whom he had led to join that Church, on the *secrecy*, *subterfuge*, and *deceit* used by him. Thus Dodsworth, who, through his teaching,

¹ *Church Times*, March 30th, 1867.

had become a Romanist, writes : " Both by precept and example you have been among the most earnest to maintain Catholic principles. By your constant and common practice of administering the sacrament of penance, by encouraging everywhere, if not enjoining, auricular confession, and giving special priestly absolution ; by teaching the propitiatory sacrifice of the Holy Eucharist, as applicatory of the one sacrifice on the Cross, and by adoration of Christ really present on the Altar under the form of bread and wine ; by your introduction of Roman Catholic books adapted to the use of our Church ; by encouraging the use of rosaries and crucifixes, and special devotions to our Lord, as for instance to His five wounds ; by adopting language most powerfully expressive of our corporation into Christ as, *e.g.*, our being inebriated by the blood of our Lord ; by advocating counsels of perfection, and seeking to restore, with more or less fulness, the conventical or monastic life ; I say by the teaching and practice of which this enumeration is a sufficient type and indication, you have done much to revive amongst us the system which may be pre-eminently called sacramental." And the writer, honestly urging open avowals consistent with this conduct, goes on to plead : " Let us no longer have any *concealments*, we are now past the time for reserve and economy in such matters."¹

Again Maskell, another of his disciples, writes : " There are some parts of your letter to Mr. Richards which I must own have somewhat startled me. I have begun almost to doubt the accuracy of my memory, or that I could ever have understood the commonest rules of plain speaking upon very solemn mysteries and duties of the Christian faith. The Bishop of Exeter would repudiate (I think) with horror the system of particular and detailed enquiry into every circumstance of sin, which, in correct imitation of the Roman Catholic rules, you do not fail to press. . . . What then, let me ask, do you conceive that the Bishop of Exeter would say of persons

¹ Dodsworth's " Letters to Pusey " quoted in " Maskell's Letter," 1850, p. 7.

secretly received against the known will of their parents, of confessions heard in the houses of common friends, or of clandestine correspondence to arrange meetings, under initials or in envelopes addressed to other persons? I know how heavily the enforced mystery and secret correspondence regarding confessions in your communion, has weighed down the minds of many to whom you and others have 'ministered'; I know how bitterly it has eaten, even as a canker, into their very souls: I know how utterly the specious arguments which you have urged have failed to remove their burning sense of shame and deceitfulness."¹

Dr. Newman was the author of "Tract 90," which is a reproduction of the famous work of the Jesuit, Francis de Sancta Clara, written to show how, by ingenious sophistries and quibbles, the articles of the Church of England might be so explained as to sanction the doctrines of Rome, and for his services in perverting the Church of England, Dr. Newman was subsequently made a Cardinal by the Pope.

But Newman at first preached Protestant doctrines and opposed Romanism, in order to conceal his true character and intention; and in excuse of the deception said, "If you ask me how an individual could venture, not simply to hold, but to publish such views of a communion (Roman Catholic) so ancient, so wide-spreading, so fruitful of saints, I answer that I said to myself, I am not speaking my own words, I am but following almost a consensus of the Divines of my Church. Such views too are **necessary for our position.**"² In other words, *deceit* was necessary in order to blind his followers to his true character. He further excuses his deceit. "The Alexandrian Father (Clement) accurately described the rules which should guide the Christian *in speaking and acting economically*. Towards those who are fit recipients, both in speaking and living, he harmonizes his profession with his opinion. He both thinks and speaks the truth.

¹ Maskell's "Letter to Pusey," pp. 17-21.

² Letter dated Dec. 12th, 1842.

except when consideration is necessary, and then, as a physician for the good of his patient, he will be false or utter a falsehood, as the sophists say." ¹

The Rev. W. G. Ward, who succeeded Newman as leader of the Tractarians, adopted the same principles. "Make yourself clear," he said, "that you are *justified in deception*, and then *lie like a trooper*," ² that is to say, he taught, in strict accordance with the principle laid down by Loyola, that the end justifies the means, however opposed they might be to righteousness and truth.

It is inconceivable that the Tractarian leaders who adopted in every detail the instructions of Rome to the Jesuits for overthrowing Protestantism, and made use of every form of deceit practised by the Jesuits, were not themselves of that Society or affiliated to it.

It will be observed that both they and the Jesuits answer exactly to the description, by the Apostles Peter and Jude, of the false teachers who were to corrupt the Christian faith; who were to "*creep in unawares*" and "*privily bring in destructive heresies*," "*making use of feigned words*" in order to delude and deceive, and by the sensuous ritual and surroundings of Romanism which appeal to men's natural inclinations and tastes, "*allure through the lusts of the flesh* those who were clean escaped from those who live in error." ³

Dean Goode, speaking of their methods, writes: "To the present generation among us, Popery is presented only in its most attractive garb. Its form of worship, pleasing to some from its very novelty, is elaborately adapted to the *gratification of the senses*. Its doctrines are toned down and explained in the style of Gother and Bossuet and Francis de Sancta Clara, to entrap the unwary or ill-instructed Protestant into a belief of their being substantially identical with those of the Church of England. Its language is that of the most ardent piety

¹ Newman's "Arians of the 4th Century," p. 72.

² "Shall We Tolerate the Jesuits?" by H. A. Henderson, p. 7.

³ 2 Peter ii. 1-3; Jude 4; 2 Peter ii. 18

and devoutness to the cause of God and His Church. When acting in defiance of the first principles of Christian morality, inculcating and practising deceit and falsehood, injustice and violence, its adherents adopt a phraseology which tacitly claims for them the highest place among God's earthly saints. Look to their words only and the forms and ceremonies with which they burden themselves, and you would suppose you had got holy men of God to deal with, whose precepts and example must be the very best standard you could adopt. What wonder is it that many are misled." ¹

Romanism, in short, is on its best behaviour in this country, and its teachers clothe themselves with the *outward garb of righteousness*, and are always the foremost in any crusade against social vices. This completely deludes all who are ignorant of the warnings of Scripture that false teachers would always clothe themselves with an outward garb of holiness and be "*made to appear as ministers of righteousness*"; ² and it prepares them to believe the statements constantly insinuated by the Press and by popular authors that the evil of Romanism has been greatly exaggerated.

As a result of this policy, Cardinal Manning, even thirty years ago, stated that the Priests of Rome found controversy superfluous, because the work of perversion was done ready to their hand by the disciples of Dr. Pusey. "The multitudes," he says, "worshipping in churches which might be almost mistaken for our own . . . is very great. They use our devotions, our books, our pictures of piety. Thousands, who would not for the world set foot in a Romish Church, read photographic descriptions of high masses and requiems and consecrations, processions, pilgrimages and canonizations. The air is full of it." ³

Hence the Roman Catholic paper, *The Weekly Register*, anticipating the ultimate success of the movement, said,

¹ "Rome's Tactics," by Dean Goode, p. 72.

² Matt. vii. 15; 2 Cor. xi. 15.

³ "Essays on Religion," 2nd series, pp. 14-20.

"It no doubt will progress until the High Mass will once more be sung in Westminster Abbey."¹

The late Cardinal Vaughan, speaking at a meeting of *The Catholic Truth Society* at Preston as recently as September, 1894, said: "Contrast the churches of the Establishment of sixty or seventy years ago with the present churches, which are often distinguishable only with extreme difficulty from those belonging to the Church of Rome. The doctrines of the (R.) Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and foul inventions, have been re-examined and taken back one by one, until the Thirty-nine Articles have been banished and buried as a rule of faith. The real presence, the sacrifice of the mass offered for the living and the dead—sometimes even in Latin—not unfrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to our Lady, to her Immaculate conception, the use of her rosary, and the invocation of saints, are doctrines taught and accepted with a growing desire and relish for them in the Church of England.

"A celibate clergy, the institution of monks and nuns under vows, retreats, fasting, and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honour, stations of the Cross, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century. And what is still more remarkable is that the movement is stronger than the rankest Protestantism, and the movement continues and spreads until it is rapidly covering the country. Has there ever been a more marvellous change and this within half a century?"²

The Irish *Ecclesiastical Record*, in January, 1891, said: "At this hour 5,000 Church of England clergymen

¹ Quoted by "Junius Junior" in "The Modern Avernus," p. 62.

² Quoted in "Shall We Tolerate the Jesuits?" p. 26.

are preaching from as many Protestant pulpits the Catholic faith much more effectively, with less suspicion, and more acceptance than we could ever hope to do.”¹

The actual numbers of the Ritualistic clergy engaged in Romanising the Church of England, in the list published by the Church Association, is now estimated to be 9,600, and their true character is revealed by a statement of Cardinal Manning who, speaking of the Jesuits, at a meeting in Willis' rooms in 1872, said: “That great society which had with unbroken continuity *kept the Faith alive in England*, at this moment stood at the head of the great Catholic Mission in this land.”²

The resurrection of Roman Catholic influence in this country undoubtedly dates from 1829, when a Bill was passed for repealing “the Roman Catholic Disabilities Act,” which had hitherto prevented them from sitting in Parliament and holding public offices. The result of this Bill was that whereas, at the beginning of last century, there was only one convent, there were, in 1850, 11 monasteries and 50 convents, while in 1905 there were 290 monasteries and 711 convents, all so many centres of Jesuit activity uncontrolled in any way and free from Government inspection.³

Jesuit influence and activity must also have increased at a rapid rate during the last few years; for since France and other countries wisely banished the Jesuits and their affiliated orders, they have poured into this country, and of the 9,000 banished by France alone, it is estimated that 6,100 have settled in Britain.

The *St. James' Gazette*, August 18th, 1903, makes the following comment:—“Possibly the most remarkable thing about these expelled orders is the fact that most other Popish European countries will have none of them. They tried Spain; Alphonso insisted on their civil

¹ Ibid., p. 29. It will be noticed that these Roman Catholic writers take care to disassociate themselves from the Ritualistic clergy of the Church of England in order to disarm suspicion of the true character of the latter.

² “Shall We Tolerate the Jesuits?” p. 11.

³ *Daily Express*, March 25th, 1905.

authorization. In Portugal the populace stoned a ship-load of monks on the quay at Lisbon and forced them to re-embark. A law has been passed in Switzerland prohibiting their admission; and Austria, Germany, and Italy have turned the exiles back."

To suppose that the Jesuits, while making such efforts to Romanise the Church of England, have not made similar efforts in the Nonconformist Churches would be a great mistake. The leading Ritualistic organ, *The Church Times*, so long ago as 1867, speaking of the methods used for perverting the clergy of the Church of England, writes: "They are not our ultimate goal. The final aim which will alone satisfy the Ritualists is the **reunion of Christendom and the absorption of Dissent within the Church.**"¹

But for various reasons the methods used for perverting the Nonconformist Churches are not precisely the same as those used in the Church of England. Other objects of great importance to the ambition of Rome are sought to be obtained through the perversion and deception of the Nonconformist bodies, but as these objects require to be first explained, the subject will be more advantageously considered later on.²

During the last seventy years in which Rome has been making every effort to Romanise the Church of England, there has been, at the same time, an attack, ever increasing in subtlety and strength, on the authority and inspiration of the Bible, and there seems good reason to believe that this attack has been largely due to the subtle and secret efforts of the Jesuits.

Among the doctrines which the Jesuits in the seventeenth century were instructed to preach in England for the purpose of overthrowing Protestantism, those of *infidelity* are particularly specified, as in the case of the Jesuits sent to England in 1646.

Bishop Bramhall, writing from the Continent to Archbishop Usher, just before the execution of Charles I.,

¹ *Church Times*, March 30th, 1867.

² See part III. chap. xvii.

informed him that no less than one hundred Jesuit, Dominican, and Franciscan priests had been despatched to England "in order to make confusion worse confounded." Previous to their departure they were examined as to their capabilities "whether for Presbytery, Independency, Anabaptism, **Atheism**, or any new tenets, and charged to exercise their wits accordingly." Many others were fitting out in these spiritual exercises to follow them. It is added that "the hundred men who went over in 1646 were most of them soldiers in the Parliament's army, and were daily to correspond with the Romanists in the King's army."¹

The hatred of Rome to the Bible in modern times is very evident in Ireland, where it has been called "*the book of the devil*," and its teachings spoken of as "*poisonous pastures*," while the animosity with which the Jesuits now regard it in England, where its influence has been so great, was very fully expressed by the organisers of "*The secret plan*" revealed by *Leone*.

After speaking of the methods to be used for the perversion of the ignorant, and especially of the masses, it goes on to speak of their open opponents—"As for English enemies they little think we have in store for them the censorship of the Press, gags and flames, for the day is approaching when **we must be their masters.** O then **the Bible, that serpent which, with head erect and eyes flashing fire, threatens us with its venom**, whilst it trails itself along English soil—it shall be changed again into a rod as soon as we are able to seize it, and what wounds will we not inflict upon those hardened Pharaohs and their cunning magicians? O then, mysterious rod, we will not suffer you to escape our hands and fall to the earth. For you know too well that for these three centuries **the cruel asp** has left us no repose. You well know with what folds it entwines us, and with what fangs it gnaws us."²

¹ "The Secret History of Romanism," p. 278, by Dr. Dawson Massey; Hamilton, Adams & Co., 23, Paternoster Row, and Seeley's, 54, Fleet Street.

² Ditto, p. 333.

Even as late as Feb. 19th, 1907, a letter was received from the Committee of the Trinitarian Bible Society at Vera Cruz, saying that a number of Bibles had been publicly burnt in the open space in front of the church by the priests, the people being assembled to witness the conflagration. The Society also states that the colporteurs in Portugal had recently been imprisoned for selling the Bible and their stock of the Scriptures confiscated.¹ For, as we have said, belief in the Bible is an insuperable obstacle to the establishment of Romish superstition and to the pretensions and ambition of the priesthood. Hence in the times of the Reformation the priesthood burnt every copy of it they could find, and tortured and burnt every one who was found in possession of a copy, or who upheld its teaching, while to the present day the Roman Catholic laity are either forbidden to read it altogether, or, when this cannot be prevented, are only allowed to read mutilated versions.

But for the Jesuits to openly express their antagonism to the Bible in Britain, where for centuries it has been a household book, would only create suspicion and hostility and be fatal to the success of their designs. On the other hand, by employing the able and erudite members of their society, in the guise of professed Protestants, or independent scientists, to secretly undermine the truth and authority of the Bible, while the leading representatives of the priesthood outwardly express their reverence for it, suspicion would be averted, and they would yet be doing the work of Rome far more effectively than by the old methods of burning it and forbidding the laity to read it.

It is indeed inconceivable that the Jesuits have neglected to use so manifest and effective a means of destroying the influence of the Scriptures in this country and of thereby overthrowing the stronghold of Protestantism.

When also we examine the nature of these attacks on the Bible we find them disingenuous in the extreme. Instead of being based on logical argument, they are

¹ "Quarterly Record of Trinitarian Bible Society," April, 1907 p. 25.

founded on unproved assumptions and blustering assertions, unsupported by a shadow of real evidence, together with hair-splitting quibbles and ingenious sophistries, the weakness and fallacy of which are evident upon examination. But because they are accompanied by a parade of learning and erudition, and their weakness and fallacy are not apparent on the surface, they deceive numbers who do not take the trouble to examine the matter for themselves, or perhaps are not unwilling to believe that the precepts and demands of the Bible may be without Divine authority.

But to those who have examined the nature of these attacks, the unfounded assumptions and the specious fallacies and sophistries by which they are supported, betray the malignant animus which underlies them, in spite of the appearance of candour and the smooth language with which they are often advocated. They force upon the mind the conviction that the authors of these attacks have no desire for the truth, but are simply animated by a determination to overthrow the authority of the Bible as the Word of God, and that to accomplish this they do not hesitate to make use of those hair-splitting quibbles and sophistries which are so characteristic of the Jesuit casuist.

On these grounds, and considering the evidence of Rome's hatred to the Bible and the nature of the methods used to overthrow its authority, we can hardly doubt that the attacks on it, if not wholly initiated by the Jesuits, are largely due to secret members of that society who by their learning and abilities have been especially selected for that purpose. It should also be observed that by undermining belief in the Bible they strike a deadly blow at British Protestantism, and the destruction of Protestantism is the one great aim of Rome and the Jesuits, to the attainment of which all their efforts are concentrated.

The majority of people in Great Britain have hitherto believed, and rightly believed, that their civil and religious liberties are based on their rejection of Romish tyranny and superstition. Protestantism therefore is, and has been, for the last three hundred years, a word to conjure

with in Britain, and the cry that Protestantism is in danger is sufficient to unite all classes, including numbers who are more or less indifferent to religion, in opposing anything which threatens its integrity. Open attacks on Protestantism would therefore tend to defeat the object of the Jesuits, and this is fully recognised by the leading representatives of Rome in this country, who, while endeavouring to recommend their own religion, speak with respect and sympathy of Protestant piety.

But Protestantism is based upon belief in the Bible, which condemns the errors and superstitions of Rome. If therefore that belief is weakened or destroyed, the very reason and basis of Protestantism ceases to exist, and the unbeliever who regards the warnings and precepts of the Bible as without Divine authority is prepared to see nothing but good in the display of religious piety manifested by the priesthood of Rome, and much to be praised in the striking and magnificent ritual of that Church which exercises such a fascination upon the senses of the beholder. It is thus evident that, by secretly undermining belief in the Bible, Rome and the Jesuits, without provoking hostile opposition, are adopting the most effectual method for overthrowing the Protestantism which is the great obstacle to the conversion of this country to Romanism and to the restoration of their influence and dominion.

Their efforts may not succeed in overthrowing the Protestantism of the whole nation, but they will not only result in an ever-increasing number of proselytes, but will most certainly so weaken the opposition of multitudes that the laws and measures against Romish innovations will cease to have any effective force. It is only too evident that this is already the case; that it is impossible at the present time to put those laws in force; and that protest against the efforts of Rome to re-establish her influence and religion are by the majority of people treated with absolute indifference.¹

¹ The prohibition of the Procession of the Host in the Roman Catholic Pageant in London might seem to be an exception to what has been said, and it shows that Protestantism in Great

The crusade against the truth of the Bible is being carried on, not merely by scientists, but by numbers of the leading clergymen of the Church of England, and also by many Nonconformist ministers, and so marked has been the success of the latter, that belief in the Old Testament Scriptures and in the leading doctrines of Christianity has for some time been tacitly rejected by some of the Nonconformist communities.

This growing unbelief in the Bible as the Word of God is only what the Scriptures have predicted would take place at the close of this dispensation, and when the efforts of those who are making war against the Bible have been crowned with success, the chief obstacle to the triumph of Romanism will be removed, and the cherished ideal of the Jesuits in the Church of England, the Union of the Churches of Britain with the idolatrous Churches of Rome and of Eastern Europe, may be expected to take place.

In addition to the work they are carrying out in the various religious communities, the object of the Jesuits is to obtain as far as possible the education of the young. "Our chief concern," they say, "must be to mould the people to our purposes. Doubtless the first generation will not be wholly ours, but the second will nearly belong to us, and the third entirely."¹ For this purpose they have prepared numerous school books in which history has been falsified. "Few things," says Junius Junior, "can better illustrate the complete success of this policy of secret war than the astounding extent to which history has been travestied in popular school books where Jesuit action has not even been suspected."²

The late Archbishop Whately, commenting on the falsification of facts in school histories, to which attention Britain is by no means dead at present. But the prohibition was made with decided reluctance and only at the last moment, in consequence of the strong protest of a few Protestant Societies. The incident is not yet closed, and it will certainly be made use of by Rome to deplore Protestant "intolerance," with the object of getting the remaining laws against Romanism repealed, together with the abrogation of the Coronation oath which secures the Protestant succession to the throne.

¹ "The Jesuit Conspiracy," p. 97. ² "Modern Avernus," p. 112.

was called by Master FitzGibbon, says, "nothing could exceed the unblushing audacity of its falsehoods except the atrocity of its principles. The perversion of its morals is still worse than the perversion of facts."¹ It was only the other day that Mr. Horace Round called attention in the *Contemporary Review* to a similar perversion of facts in the case of the English Histories written by Messrs. Wakeman and Nye (professed Protestants) for the instruction of the young.²

The Jesuits have also established schools in various parts of England, wherein an excellent secular education is given on remarkably cheap terms in order to induce Protestant parents to send their children there, on the understanding that no attempt should be made to convert them to Romanism. But it is a recognised principle with the Jesuits that **"No faith is to be kept with heretics,"** and it is easy in these schools to implant in the young the seeds of Romish piety and devotion, and beget in them a reverence and affection for many of the features of Romish superstition, which seldom fails to bear fruit in after life.

Their object is also to obtain positions of influence and trust on public bodies, and in the offices of the State, by which they are able to influence public opinion and direct the counsels of their associates, and at the same time to learn the secrets of the Government which are inimical to their interests. "Let all courts," they say, "and particularly those of heretic princes, be provided with some of our most vigilant sentinels, who must be wholly ours though **belonging in appearance to the Protestant sect,** in order that nothing may escape us, whether to our profit or our disadvantage, of all that passes in the Cabinet and consistory. We must hesitate at no cost when it imports us to gain possession of a secret!"³

We might expect also that, as in France and other countries, the agents of Rome would make use of the

¹ "Roman Catholic Priests and National Schools," by Master FitzGibbon, p. 8. (Longmans, 1872.)

² *Contemporary Review*, September, 1898. These histories have been circulated through every school in the kingdom.

³ "The Jesuit Conspiracy," p. 127.

powerful aid of the Press to influence public opinion in their favour. Accordingly we find that the literature of the present day is saturated with the spirit of Romanism, and that not only many public journals and periodicals, but even works of fiction, are full of apologies for everything Romish, while they hold up to hatred or ridicule the doctrines of Protestantism and the principles of the Reformation. Even journals which a few years ago were staunch defenders of Protestantism and exposers of the errors of Rome are now apologists for the latter and eulogists of Romish ritual.¹

"Jesuits," says Junius Junior, "are on the staff of every newspaper in London," and as an illustration of their methods, he mentions the case of a wealthy gentleman who had established a provincial journal for the sole purpose of supporting Protestantism. It was subsequently discovered that the person who, by representing himself as a staunch Protestant, had obtained the appointment of Editor, was a Jesuit.² This was thirty years ago, and since then thousands of Jesuits, banished from the Continent, have poured into England and Scotland. We may, therefore, conclude that by this time they have been able to obtain, on the staffs of every influential paper, positions for one or more of their number whose learning and abilities make their services valuable to their employers, while at the same time, by their articles and reviews, they are able to cautiously and insidiously recommend and forward their cause, and defeat, discredit, or throw ridicule upon everything inimical to it.

It was part of their plan also to secure the advocacy of influential writers. "We ought by every possible means to secure *the aid of modern thinkers* whatever be the nature of their opinions. If they can be induced to write at all in our favour let us *pay them well either in money or in laudation.*"³ This may account for the fact that we find so many works of fiction, which are one of the readiest means of influencing and circulating opinions amongst

¹ See, for instance, articles on the Papal procession in London.—*Daily Telegraph*, September 14th, 1908.

² "The Modern Avernus," p. 230.

³ "The Jesuit Conspiracy," p. 102.

all classes, advocating the beauty of Romish piety and idolatry and speaking of Protestantism and Protestants in a way to engender dislike and contempt.

It was also laid down in "The Secret Plan": "To make our Church attractive we must enlist in her cause *the foremost statesmen and historians by advantageous offers of praise or profit.*"¹

We may conclude therefore that, by the means mentioned, Rome has secured in this country a solid phalanx of adherents devoted to her cause, and ready to carry out any other objects of her policy and ambition, more especially when the true significance of that ambition is more or less concealed from them.

What then may we expect when, as seems probable, the Jesuits shall have obtained a commanding influence in the State, and by the power thus secured are able to coerce the weakened body of Protestants who still venture to oppose their dominion? Without doubt they will silence the protest of such Protestants by means of "*the censorship of the Press,*" "*the Gag,*" and even by "*the Stake.*"²

Moreover, as their principle is to conceal their identity by means of false professions and disguises as long as it is necessary for their designs, it is evident that they may be able to exercise their power, by means of secret agents in the State and in all classes of the community, long before they openly declare their true character. There is every reason to believe, as will be seen in the following pages, that in this way, *even now*, Rome is exercising a most sinister influence on the destinies of the British nation.

It is not, however, by means of religious perversion only that they are endeavouring to re-establish their dominion in this country, but by stirring up sedition and revolution in order to divide the nation against itself and thus weaken and disintegrate its power, while, at the same time, they seek to engender hatred and jealousy of us in other nations and to induce them to make war against us. That this is the avowed policy of Rome we shall now point out.

¹ "The Secret Plan," quoted by "The Secret History of Romanism," p. 332.

² See *ante*, page 6.

CHAPTER II

SOCIAL AND POLITICAL DESIGNS OF ROME

IT is probable that the bulk of the nation, by means of the propaganda of scepticism now going on, may, in the near future, cease to believe the Bible as the Word of God and be only too glad to regard its warnings and precepts as merely the compilation of fallible men and without Divine authority. When this is the case, the chief obstacle to the re-establishment of Romish superstition will have been removed. On the other hand, the deep-seated antagonism of a large portion of the people to Romanism, and to any form of priestly dominion, will still remain and, until their opposition can be subdued, it will be an insuperable obstacle to the ultimate triumph of Roman ambition.

For this reason, it is the avowed determination of Rome to bring about the subjugation of the British nation and the overthrow of the British Empire. "The purpose of Rome," said Cardinal Manning, "*is to subjugate and subdue, to conquer and rule an Imperial race.*"

The means to be adopted in order to secure this result would appear to be the same as those which Rome made use of against England in the reign of Elizabeth.

By promises and secret intrigues, Rome then sought to induce, first France, and then Spain, to undertake the conquest of England, while, at the same time, the Jesuits, both in this country and on the Continent, circulated a mass of scurrilous literature, full of falsehood and calumny, in order to stir up hatred on the Continent against this country and to inflame the minds of British Catholics against the Queen and her Protestant Ministers, with the

view of dividing the kingdom against itself, and, by forming a powerful party in favour of Rome, prepare the way for the conquest of the country by a Catholic power.

Froude remarks that the Jesuits in France and Belgium, and the seminary priest at Douay, "represented the English Reformation as a monstrous product of lust and tyranny, and Cromwell, Cranmer, Burleigh, and every great thinker and statesman which England had produced, were held up as panderers to the wickedness of Henry VIII. and his bastard daughter, while Elizabeth herself was described as a monster of the world whose cruelty exceeded both that of the heathen and Turk, and as the vilest of prostitutes, and her Court the vilest of brothels." These and similar scurrilous calumnies were published broadcast in England and on the Continent in order to stir up the hatred of the Catholics.¹

In this they so far succeeded that they excited sedition and provoked rebellion after rebellion both in this country and in Ireland, while, at the same time, they formed repeated plots to murder the Queen. She herself was excommunicated by the Pope, and her deposition and murder were declared by him to be righteous acts which would secure heaven to those who accomplished them.

How great the danger was felt to be from these plots and seditions is sufficiently evident from the letters of the Queen's ministers. "England and Ireland," said Lord Burleigh, "had rebelled at the instigation of the Pope. Plots had been formed for the assassination of the Queen. Priests, commissioned by the Pope, had stolen into the realm to seduce her subjects from their allegiance, and had suffered accordingly, while no loyal Catholics had been interfered with."²

On the meeting of Parliament to pass laws dealing with the wide-spread treason and rebellion, Lord Burleigh said, "Those devils (the Jesuits) were persuaded that her life (the Queen's) was the only let why their tyranny

Froude, "History of England," vol. XI., pp. 24, 25; XII., pp.

450, 453.

¹ Lord Burleigh. Froude, "History of England," vol. XI., pp. 364, 365.

was not planted again. While that hope remained her life was in peril. No laws, no associations, no fear of torment could remedy it. The damnable sect of Jesuits persuaded men in conscience that such acts would merit heaven." ¹ Again in the "Domestic MS." we read: "One frightful thought possesses every loyal mind that those hell-hounds, the Jesuits, knowing themselves to be united, and good subjects to be distracted and doubtful, would strike at the Queen and plunge the country into anarchy. They held and taught that it was only lawful and meritorious to kill excommunicated princes. The paradise they were to win enabled them to despise death and triumph in torments." ²

Rome, although she failed to induce the King of France to make war against England, succeeded in persuading Philip of Spain, the most powerful monarch in the world at that time, to do so, with the result that the mighty Armada was collected, manned by all the bravest and most disciplined troops of the Empire, and led by the chivalry of Spain, to accomplish the conquest of England and the re-establishment of the Papal dominion.

The nation, including the loyal Catholics, remembering what it had suffered in the past from the cruelty of the Romish priesthood, responded nobly to the Queen's call to arms, but the alarm felt throughout the country was great and profound. Nevertheless, the defeat of the Armada was accomplished by seemingly weak and inadequate forces, which, however, were aided in so remarkable a way by the powers of Nature that it called forth the remark of the Spanish sailors, "*God is fighting against us.*"

History repeats itself, and the methods of Rome are unchanged. "De Maistre," speaking of the means to be used for the destruction of Protestantism, of which Britain is the stronghold, said in 1823, "Providence is engaged in raising an army in Europe." ³ Similarly

¹ Froude, vol. XII., p. 60.

² Ibid, p. 63. ³ Cited by *Journal des Débats*, Feb. 21st, 1844

M. Saint Cheron wrote in 1842, "There are striking signs of the approach of one of those solemn crises which mark for ages the destiny of a people, signs which foretold one of those epochs in which *sanguinary contests take place*. Catholicism is taking measures to assure itself anew of the army of France."¹

Circumstances have changed since this was written, and Republican France, having banished the religious orders, is now the foe of Rome and the object of her enmity, and the friend and ally of Britain.* But in place of France, Rome, as we shall show, has in the army of Germany a far more formidable and trenchant weapon for the overthrow of this country.

Cardinal Manning, speaking of the means to be used for the restoration of the Papal Power, said, "There is only one solution of the difficulty, a solution *I fear impending*, and that is, the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the first Empire. And it is my firm conviction that, in spite of all obstacles, the vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his **adversaries will have crushed each other with mutual destruction.**"²

Now the principal "adversaries" of the Papal pretensions were, at that time, the Protestant Powers, Britain, Germany, and the United States, and we gather, therefore, that the plan of Rome, as indicated by Cardinal Manning, was to take measures to stir up these Powers against each other, and, without scruple or remorse, plunge them into the bloodiest of wars in order that they should "*crush each other with mutual destruction.*"

Upon this subject, the Rev. Hugh Price Hughes, in writing his reminiscences of the later Cardinal Manning, said, "I was simply horrified at the calmness with which he declared **he would be willing to deluge the whole of Europe with blood** in order to destroy the unity of Italy and recover the temporal power of the Pope."³

¹ "The Modern Avernus." Appendix H., p. 298.

² *Tablet*, Jan. 24, 1874.

³ *Methodist Times*, Aug. 6th, 1896.

For the furtherance of this object there are several societies formed, such as the Society of the Sacred Heart, numbering, even in 1842, two million members, of whom we are told "Every novice admitted into the association shall swear to combat to the death the *enemies of humanity* (i.e., of Rome). His every day, his every hour shall be consecrated to the development of Christian *civilisation*. He has sworn eternal hatred to the *genius of evil* and has promised absolute and unreserved submission to our Holy Father, the Pope, and to the commands of the hierarchical superiors of the association. The Director, on his admission, has ejaculated, 'We have one soldier more.'"¹ We need hardly point out that by "*the enemies of humanity*" and "*the genius of evil*" we must understand "*Protestants*" and *Protestantism*, the chief opponents of Rome and objects of her enmity. "*The Siecle*" remarked at the time with regard to this statement, "We are therefore warned, a crusade is organised, it has its secret chiefs, its avowed purpose, its trained soldiers."²

The object of the Jesuits, as revealed in "*The Secret Plan*," is to stir up hatred against Protestant Britain in every Catholic country.

Our business is to contrive :—

- 1st. That Catholics be imbued with hatred for the heretics, whoever they may be, and that this hatred shall constantly increase and bind them closely to each other.
- 2nd. That it be nevertheless dissembled so as not to transpire *until the day when it shall be appointed to break forth*.
- 3rd. That this secret hate be combined with great activity in endeavouring to detach the faithful from every government inimical to us, and to employ them, when they shall form a detached body, to strike deadly blows at heresy.

¹ "De l'Organization Hiérarchique," ch. vi., p. 42.

² "The Modern Avernus," by "Junius Junior," p. 187.

"Let us bring all our skill to bear upon this part of our plan."¹

"With our devoted bishops, and a clergy whose tactics have been perfected, a Catholic may be brought, through the Confessional, to abhor, from his very childhood even, the breath of a heretic, and firmly to resist all their insinuations, books, and discourses, whilst carefully preserving a polite and gracious manner. Every bishop and priest must act upon this principle, gently but inflexibly, with the mildness of a lamb, in the perfume of sanctity, so as to win all hearts; but **with the fierceness of a raging lion when the right time comes.**"²

As in the days of Elizabeth, *calumny* and *falsehood* are still the chief weapons of the Jesuits. Pascal has very fully shown that the Jesuits' most deadly weapon is *calumny*, and that it is openly defended by them. At the Louvaine disputation (1645) it was held that "It is only a venial sin to calumniate and accuse falsely those who speak evil of us." In other words, the weapon to be used against those who expose the evil deeds and designs of the Jesuits is *calumny*. De Castellan says: "I have maintained and do maintain that calumny, whenever used against a calumniator, though it be a falsehood, is not a breach of justice nor of Christian charity."

"It is a probable opinion," says Caramuel, "that there is no mortal sin in calumniating falsely in order to preserve one's honour;" and a German Countess who instructed the daughters of the Empress taught them that the good Jesuit Fathers exempted calumny from the deadly sins.

The later letters of Pascal show how greatly he suffered from the scandalous calumnies and abominable abuse heaped upon him in consequence of his exposure of the Jesuits. M. Puys, who wrote a book which gave the Jesuits offence, and M. Pasquier, who arraigned them in

¹ "Secret Plan," pp. 127, 128. English edition, translated from the French edition by the Author's permission. Chapman & Hall, 1848.

² "Secret Plan," quoted by "Secret History of Romanism," pp. 334, 335.

the French Parliament in 1564, were similarly attacked with the most bitter calumnies.¹

It is thus evident that the distinctive weapons of the Jesuits against those who oppose them, or against whom they wish to excite hatred and contempt, are *lies* and *calumnies*; and if these were their avowed weapons three hundred years ago, we may be certain that they are perfected in their use at the present time. In short, the French historian, Michelet, in his book upon the Jesuits, writes of their doctrine, "Its venom pervades our hospitals, our schools, and all our benevolent institutions." He affirms that "*their power in calumny is more vigorous than ever*; that continued repetition gives it weight, and that at last its effects are deadly," and he indignantly asks, "What reputation, however pure, can resist the united efforts of thirty thousand artful men scattered over the whole Christian world, *repeating day by day the same vile falsehoods*?"²

Macaulay also writes, "Jesuits were to be found under every disguise and in every country; scholars, physicians, merchants, serving men; in the hostile court of Sweden, in the old manor houses of Cheshire, among the hovels of Connaught; arguing, instructing, consoling, stealing away the hearts of the young, animating the courage of the dying. Nor was it less their office to plot against the thrones and lives of apostate Kings, to spread evil rumours (*calumnies*) to *raise tumults*, to *spread civil wars*, to *arm the hand of the assassin*."³

Hence we find that any writer or public journal which opposes the aims of Rome or reveals its designs, is sooner or later the subject of secret attacks. Their veracity is decried, and their statements ridiculed, and however little foundation there may be for these attacks, yet when they are constantly insinuated and repeated by the secret agents of the Jesuits in social intercourse, in all classes of society, they seldom fail to create suspicion of the writers and to undermine their authority.

¹ "The Secret History of Romanism," pp. 252-260.

² Ibid., p. 327. ³ "The Secret History of Romanism," p. 306.

There is no more powerful weapon than ridicule, and nothing which people shrink from so much, and this ridicule is easily excited against any one who expresses a fear of dangers which are not directly apparent. This, therefore, is the ordinary means of checking enquiry and averting suspicion from Jesuit action. Any suggestion, however strongly supported by fact, that some sinister circumstance is due to Jesuit intrigue is attacked by ridicule, and rather than face it and seriously consider the matter, people will join in the ridicule and even flatter themselves that their weakness is strength of mind.

But calumny, slander, and misrepresentation, rather than ridicule, are the chief weapons of the Jesuit for their more serious objects of exciting hatred of their opponents, of creating hostility to the people or nation they want to destroy, or of arming the hand of the assassin by inflaming the weak-minded fanatic with a vindictive hatred to the person whose death they wish to accomplish.

The evidence of the hatred which the Jesuits are seeking to engender against Protestants in general and England in particular is very visible in the Roman Catholics of Ireland, who openly proclaim their detestation of England, their desire for her downfall, and their exultation at every reverse which befalls her arms; and this is not because they have any real injustice to complain of, for the Protestants of the North, living under the same laws, are among the most loyal subjects of the King. It is simply because they are Roman Catholics whose hatred of everything English and Protestant has been inflamed by the priesthood, many of whom preach rebellion from their pulpits.

This hatred was also manifested in the conspiracy of the Irish Catholics to boycott all Protestants of whatever rank or calling, concerning which Mr. Hugh O'Donnell, who is himself a Roman Catholic, writes, "The new Inquisition which stands behind the Clerico-Jacobin conspiracy would soon attack the Protestant professional man, the Protestant employer, the Protestant workman, the Protestant banker, the Protestant shopkeeper, the

Protestant doctor and lawyer, the Protestant clerk in the counting-house, the Protestant assistant behind the counter, the Protestant nursemaid, the Protestant governess and secretary. Sooner even than I anticipated, the new Inquisition has shown its ruthless hand; and the sinister organization miscalled the *Catholic Association* is even at this moment putting out the thousand tentacles and suckers and appetites of its poisonous hydra, to envelop, to destroy, and dishonour its coveted victims, the Protestant people of Ireland.¹ . . . Two centuries after the expulsion of James II., the policy of the Revocation of the Edict of Nantes hangs suspended over the most progressive and independent part of the Irish nation.

"I am an Irish Catholic devoted to the dogmas of the Church of Rome. I recognize to the full the authority of the supreme Bishop of Catholicism within the entire sphere of his religious pastorate. But I can no more tolerate the moral Bartholomew's Day which is preparing in Ireland than I can approve the Bartholomew's Day of blood which a similar social tone produced in the France of long ago."²

The plan of Home Rule was worked out in 1847 by a Jesuit, and the Father Provincial of the Jesuits in Ireland wrote on June 11th, 1873, that if Home Rule could be gained "it would certainly be a great step towards the destruction of Protestant ascendancy."³

Father Lavell, lecturing in Dublin in 1869, on "The Catholic Doctrine of the *Right of Revolution*," explained that the Irish Bishops and Priests acted on the principles of the Jesuits; and *The Tablet*, in 1891, stated, "On the whole, the Irish representation is the work of the priesthood. The Irish members are in Parliament because the priests have sent them there."⁴ The periodical, *Catholic Progress*, for February and March in the year 1881, which was issued from the Jesuit press at Roehampton, clearly

¹ This conspiracy is in full activity at the present moment.

² "A National Boycott of Irish Protestants." Published by Protestant Evangelical Mission, 5, Racquet Court, Fleet Street, London.

³ "Shall We Tolerate the Jesuits?" pp. 19, 20. ⁴ *Ibid.*, p. 20.

advocated the murder of Protestants in Ireland and the destruction of their property.¹

The means for generating hatred of the Protestant landlords in Ireland is also described in "The Secret Plan." "Let us thus speak to them of the Protestant landlords: O, poor people, how they have degraded you! They esteem you as less than brutes. Look at these great Landlords! They revel in wealth, they devour the land; they laugh at you, and in return for the wealth they draw from your vitals they load you with contempt, and yet if you knew how to reckon your strength you are stronger than they. Measure yourselves with them, man to man, and you will soon see how little there is in them. It is nothing but your own stupidity which makes them so powerful; go on your ways, be not downhearted; you are white doves in comparison of those black filthy crows. Take them out of their luxurious dwellings, strip them of their fine clothes, and you will find their flesh is not so good as your own."²

St. Laserian's famous prophecy that "Ireland was the battlefield of the Papacy, and that its downfall there should be followed by its downfall throughout the world,"³ may be one of the reasons why Rome has concentrated all her efforts to retain her dominion in that country.

Finally, the object of the Jesuits is to stir up sedition and rebellion in every country where the authority of the priesthood is in abeyance, or subordinated to that of the State, in order to divide the kingdom against itself, weaken its power, and make government impossible. In short, their object is not only to stir up hatred against Protestants, but to inflame the masses with hatred of the upper classes and of all governments.

There was a time when the Jesuits exercised a powerful influence in every court in Europe, and were more or less able to use the power of the State for the benefit of their order and the hierarchy of Rome. But this is no longer

¹ "Shall We Tolerate the Jesuits?" pp. 20, 21.

² "Secret History of Romanism," p. 336.

³ "Secret History of Romanism," p. 499.

the case. Not only have priestcraft and the Roman Catholic religion lost their influence on a large proportion of the upper classes in Continental countries, but the governments of those countries, recognizing the baneful influence of the Jesuits on the affairs of the State, have now banished them from their shores. From the time, therefore, that their influence with rulers and the upper classes began to wane, the Jesuits turned their attention to the masses, not with the hope of converting them to their religion, but in order to make use of them as a weapon for revenging themselves on those who had rejected them. To accomplish this, they seek to excite the discontent of the lower classes, and inflame them with envy and malice against the upper classes in order to stir up sedition and revolution.

The revolutionary spirit which broke forth at the French Revolution has furnished them with material for effecting their purpose. That revolution was based on real and grievous wrongs suffered by the people, and it enlisted the support of men of culture and position, without which it would not have succeeded. But when it had resulted in the reign of blood and anarchy and the destruction of every social tie and everything which made life endurable, and had let loose all the worst passions of an ignorant and brutalized mob, a strong reaction was produced ; and in the desire for the re-establishment of law and order, the majority of the people were ready to welcome the rule of any one of commanding influence and ability who could enforce them.

But after the overthrow of Napoleon and the re-establishment of the Monarchy, there still remained a general desire for a Republican form of government, which has now become the established government in France, and although the French are opposed to any form of class or religious tyranny, the bulk of the people are equally opposed to revolution and anarchy, and are the supporters of law and order and the rights of property.

On the other hand, the spirit of anarchy and revolution which had been born at the French Revolution still

animated numbers of the ignorant, vicious, and discontented among the masses in every Continental country, and their envy and cupidity were excited by the wealth and position of those above them. This spirit broke forth again in the revolutionary rising of 1848.

With the material thus ready to their hand, the Jesuits, by their secret agents, were able to fan the revolutionary spirit into flame. They were past masters in the art of sophistry and of playing upon the passions of human nature, and by entering the clubs and associations of working men in the guise of workmen and as sympathisers with their discontent, it was not difficult for these astute plotters, by fallacies, misrepresentations, and exaggeration, to excite the envy and greed or the ambition of numbers, and inflame them with a bitter hatred of governments and of the upper classes in general.

Just, in short, as they have sought to imbue the Catholic peasantry and lower classes in Ireland with hatred of the landlords,¹ so it is their avowed object to do the same with the masses in other countries, by endeavouring to reproduce artificially, by calumny and misrepresentation, the passions which led to the burst of revolutionary fury in France at the latter end of the eighteenth century.

"As for the populace, let us work upon their discontent. The people, the people are the vast domain we have to gain."²

It is certain, however, that their efforts to create discontent and revolution will be concentrated on the masses in those countries which are most hostile to them.

The evidence of this has been seen in Republican France ever since the Church in that country was subjugated to State control, and the laws against the religious orders were put in force; for in every instance the origin of trouble and disorder in France may be traced to the clerical and reactionary party.

¹ See *ante*, page 35.

² "The Secret Plan." "The Secret History of Romanism," pp. 331, 333.

The Journal Officiel, in 1879, stated that M. Ferry, the Minister for Education, declared that the Jesuits "were in permanent conspiracy against the existing institutions of the State, and he showed that the school teaching, especially the historical education given by them and kindred communities, was of a dangerous character, hostile, not only to Republican institutions, but also to modern society. He then gave a summary of the teaching of their books, and finished by saying, 'In short they outraged everything that France loved and respected, everything she admired, and *everything that constituted her national greatness.*'"

This, as we have seen, was their policy in England during the reign of Elizabeth, and so greatly did the country suffer from the consequent trouble and continual unrest, that it called forth the protest of every honest Roman Catholic in the country. The latter indeed addressed a petition against the Jesuits to the Pope, in which they said "That those fathers were the sole authors of the troubles which agitated the English Church; that previous to the Jesuits coming to England, no Catholic had been accused of high treason; that they had no sooner made their appearance in Great Britain than the aspect of things began to undergo a change; that their political ambition was so manifest that they had set a price on the Crown and put the Kingdom to auction."¹

Nearly fifty years after this, "many of the more respectable Catholic laity in England presented a statement duly authenticated and founded on information collected from all parts of the Kingdom, openly charging the Jesuits as the real authors of all disturbances of this period"; and saying that "all the faithful besought God in public and private that He might be pleased to induce the Pope to withdraw the Jesuits from England, since painful experience had proved that there was no other way of restoring to the Kingdom the peace and happiness which they had banished from it."²

¹ "De Thou," A.D., 1587, and "Les Jésuites Criminels de Lèse Majesté." ² "M. D'Argentre," p. 348, *et seq.*

In short, so completely were the Jesuits recognised as the sole authors of all dissension, sedition, and rebellion, that in the Bull of Pope Clement XIV. for their suppression, it was stated, "No other remedy remained than this last and absolutely necessary one, in order to prevent Christian people from attacking, provoking, and tearing each other to pieces in the very bosom of Holy Mother Church."

The Abbé Martial Marcel de la Roche Arnould, after eight years' experience in the Jesuit College, from which he escaped at the peril of his life, said, "When I crossed the accursed threshold I exclaimed, 'Just heaven, how can any honest man live among them?' Do you wish to **excite trouble, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits.**"¹

In the civil war in Switzerland, from 1830 to 1848, the Jesuits were the prime movers. Lord Palmerston said, as reported in *The Times*, April 23rd, 1853, "The cause, the original cause of the conflict, were the Jesuits; it was their presence in Switzerland, it was their aggressive proceedings in the Protestant Cantons which produced that war with regard to which our mediation is asked for; and that which struck me was that the only natural mode of putting an end to that contest was to remove the object and the cause of it. It was in that spirit that we proposed that the Jesuits should be withdrawn. . . . I stated that it was my belief that the presence of the Jesuits in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country. I maintain that opinion still."

It is these Jesuits, who, banished from France, Spain, and Portugal, and other countries, have now made Britain their home, and the central seat of their influence and power!

It is well known that the Jesuits are the sole representatives of Vatican policy. "The Papal Hierarchy," says Junius Junior, "is now Ultramontane. It is administered by the Jesuits alone. It is the Jesuits who have subjugated every rival order, who constitute the

¹ Quoted by "Junius Junior" in "The Modern Avernus," p. 231.

Curia, who inspire the *Çivilta*, *who foment sedition in every country in Europe.*¹ For this is now their avowed design. **"As for the populace, let us work on their discontent."**

"I am the priest of the people," said the Abbé le Dreuille; "labourers do not enjoy the rights to which they have a claim. It is time for the rich and powerful to render them an account. It is necessary to tell them that **the working man has a torch in his hand which a single spark will suffice to light, and that he will presently carry it flaming into chateaux and palaces with cries of distress and vengeance.**"²

The hoped-for result of such agitation is thus stated:—"When the ebullition which we are **secretly fomenting** shall have reached a sufficient point, the cover shall suddenly be removed, and we shall pour our liquid fire upon those political meddlers who are **ignorant and unreflecting enough to serve as tools in our hands**, and our efforts will result in a REVOLUTION worthy of the name, which shall combine in one universal conquest all the conquests that have been made. They are far from dreaming that we alone know how to prepare a REVOLUTION compared with which all theirs have been, are, and will be but pigmy insurrections."³

Nicolini, the Italian patriot, in his history of the Jesuits, writes:—"These riots, that blood spilt at Stockport, Dublin, Belfast, and elsewhere, the attempted beginning of a civil war, believe me, are due to the Jesuits;" and after shewing the various disguises under which they manage to excite fanaticism to frenzy, he asks, "What could prompt them to such infernal wickedness? The accomplishment, I answer, of their mysterious designs, though this should be at the cost of the blood of thousands of their unoffending fellow-beings."⁴

There can be little doubt also that the Jesuits, who, as we have seen, are behind the Nationalist party in Ireland,

¹ "The Modern Avernus," p. 103.

² Sermon preached in Paris at St. Rock, 21st May, 1845.

³ "The Jesuit Conspiracy," p. 175.

⁴ "History of the Jesuits," pp. 170, 171. Reprint.

were the real authors of the recent riots in Belfast, as well as of the simultaneous sedition among the Catholic portion of the Irish constabulary, by which means it was hoped to make British government in that country impossible.

Napoleon thus expressed to Montholon his opinion of the Jesuits: "The General of the Jesuits insists upon being a sovereign over sovereigns. Wherever they are admitted they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the *irreconcilable enemy of constituted authority*. Every act, every crime, however atrocious, is a meritorious work if it be committed for the interest of the Jesuits, or by the order of their General."

The means which the Jesuits adopt in order to carry out their designs for breeding sedition and rebellion, exciting the hatred of the masses against their rulers, and of Catholics against Protestants, is to insinuate themselves in every class and order of society and in every department of State, where, in the guise of sympathisers and friends of the people they are seeking to ruin, they are able to obtain positions of trust and influence, and thus to mould and direct public opinion, and by appealing to the selfish interests and passions of each class, to cultivate the hatred they desire to engender.

Speaking of the Jesuit Order of *St. Vincent de Paul* (the Paolotti), we read: "They know how to open all doors and to penetrate the most secret places. They belong to every rank of life, from the noble to the beggar. They practice every profession and every trade. They profess all shades of politics and wear every disguise. They are found in the **bureaux of Government**, eating the bread of the State which they are secretly labouring to overthrow. They **swarm in the workshops**, they **insinuate themselves into working-men's clubs**. But what delights them most is to act as tutors and schoolmasters. Their ambition is to mould the young and rear a race which shall be worthy of the dark ages."¹

¹ "The Awakening of Italy," pp. 83, 84.

What then may not be the influence they are exercising at the present moment in Britain, whither they have flocked in thousands from the various Continental nations who have banished them ?

From what has been said it will be seen that the leading features of the policy of Rome and the Jesuits for the overthrow of Protestantism and re-establishment of their dominion over the bodies and souls of men are as follows :—

1. To pervert as far as possible the Protestant faith by obtaining positions of trust and influence in Protestant Churches, from which in the guise of Protestants and under cover of a pretended hostility to Rome, they are able gradually to pervert the faith of numbers, and gain a solid phalanx of supporters devoted to the cause of Rome ; while, at the same time, they can direct and mould the opinions and inclinations of others in their favour, or get them to support their secret aims.

2. To obtain, as far as possible, the control of the education of the young, in order to imbue them with reverence and affection for Catholicism and contempt of Protestantism.

3. To acquire, as far as possible, control of the Press, by obtaining positions on the staffs of the more important journals, from which they may influence public opinion and forward the policy of Rome.

4. To obtain the support of literary men and popular authors, and to induce them to write in their favour.

5. To acquire, under various disguises, positions of trust and influence on public bodies, in the offices of the State, and in every class of society from which they can exercise a powerful influence ; and in this way enlist and obtain a body of adherents who may become the blind but willing tools of their designs.

6. The policy of the Jesuits is further to implant in every Catholic community a bitter hatred of Protestants, and therefore of the British in particular, and also to stir up the hatred and jealousy of other nations against

Britain, in order to induce them to attack and, if possible, to subjugate and subdue her.

7. Finally, their design is to raise up sedition and rebellion throughout the world, but especially in those countries most hostile to Rome, as in the case of Britain and her dominions ; to set, in short, class against class, in order to divide the kingdom and weaken and dis-integrate her power.

To carry out these objects their weapons are now, as in the past, a scurrilous literature full of misrepresentations, calumnies and falsehoods, by which means they engender envy, hatred, and malice against those they wish to destroy.

It should be here remarked that a large number of pious Roman Catholics, in Great Britain at least, have no part in these sinister designs. They are peaceful and law-abiding citizens, and among the most patriotic and loyal subjects of the King ; although from the influence exercised by the priesthood on the weaker and more superstitious, such persons are always liable to become the tools of the Jesuits and to aid them in various ways for the furtherance of their ambition.

It should also be observed that among the Jesuits themselves there are probably individuals who are too honest and scrupulous to give their support to the more sinister aims of the Society. They are soon recognised by their superiors, who take care that these scrupulous members should never suspect those aims. They help, however, to throw discredit on the charges of deceit and malignity made against the Society and to blind people to its true character. In many cases they are sent to convert the heathen in distant lands, where their self-sacrifice and devotion enable them to win golden opinions for the Society ; but they are never promoted to positions of dignity and honour in the order.

CHAPTER III

THE SOUTH AFRICAN WAR

THE evidence of what has been said in the preceding chapters was brought to light in the clearest manner during the late South African War, which, as we shall show, was the first open attempt of the secret enemies of Great Britain to bring about her downfall. To understand this, it is necessary to refer briefly to the circumstances which prepared the way for, and ultimately brought on this war. These circumstances have also an important bearing on the events of the present day.

The immediate cause of the war was, no doubt, the race hatred of the Boers and many of the Dutch in Cape Colony and Natal to the British. There was very little trace of this race hatred fifty years ago, and the constant intermarriages between the British and the Dutch had tended to unite the two races. The animosity which has since arisen has been due to more than one cause. But the initial cause was undoubtedly the prohibition by the British Government of the slavery to which the Boers had subjected the native races. The cruelties which the Kaffirs suffered at the hands of the Boers were very great. They were regarded as so much *Swartgoed* (black goods), but the Boers treated them infinitely worse than their domestic animals, and as stated by Mr. John McKenzie, the British Commissioner with Sir Charles Warren to Bechuanaland, in his book "Austral Africa," published in 1888: "The Boers have persuaded themselves by some wonderful mental process that they are God's chosen people and the blacks are the wicked and condemned Canaanites. They shoot them like vermin."

The Boers denied the Kaffirs all civil rights, and even prohibited efforts made for their evangelization.¹ They not only shot down unarmed men guilty of no offence, but flogged, often to death, Kaffir women and girls with raw-hide whips for some trivial neglect. In some instances they bound Kaffir men spread-eagled to their cart wheels, where they were slowly battered to death or dragged them over the Veldt attached by a long rope to their saddles until they died.² Dr. Livingstone stated that he could not believe in such barbarities until he heard "the Boers themselves glorying in the bloody scenes."

Such a state of things obliged the interference of the British Government, which had put down slavery in every other part of their dominions. But the prohibition of slavery created much indignation among the Boers and was the cause of the "Greak Trek" of many of them across the Vaal river in order to be free from British jurisdiction. In the Transvaal they practised the same cruelties, and Mr. Halsten remarks that these cruelties "surpassed the worst suffered by the slaves of the Southern States of America."³ Even as late as September, 1899, a Transvaal Boer named Uys was charged with beating three Kaffir girls to death; but so little was this thought of, that it was stated he would only receive a nominal punishment.⁴

Although there were many humane and just men among the Boers, these barbarities were an evidence of the moral degradation of the majority, and this was further exemplified by their habitual deceit and apparent inability to speak the truth. Treachery and brutality

¹ As in the case of the London Missionary Society and American Mission to the Zulus, *Daily News*, Feb. 23, 1900. See also the prohibition by the Synod of the Dutch Church in the Transvaal. Letter of Rev. Charles Phillips, *Daily News*, April 10, 1900.

² Instances mentioned by Mr. W. A. Lucas, Chief Magistrate of Durban, *The Globe*, March 14, 1900. Letters of Rev. A. W. Cragg, Wesleyan minister at Colesberg, and Rev. P. Crewdson, Chaplain to the Forces, *Daily News*, April 27.

³ Letter of Mr. Halsten from Cape Town, *Daily Mail*, Jan. 27, 1900.

⁴ *Daily Telegraph*, September 9, 1899.

were their leading characteristics, and this was, no doubt, chiefly due to the fact that most of them lived isolated lives, removed from every civilizing influence, and practically under no laws or restraint.

It was not so much the prohibition of slavery, as the great moral difference between them and the British that was the primary cause of their race animosity, and this difference was accentuated by the contrast between the superior civilization and culture of the British and their own ignorance and slovenly habits. Hence their particular animosity to British officers, in whom this superiority seemed to be most marked, and their threat, at the beginning of the war, to shoot every officer who fell into their hands.

But these moral and social distinctions would not in themselves have been sufficient to produce permanent estrangement, and the Boers in Cape Colony, who accepted the laws against slavery, adopted British customs and civilization, and lived, up to a certain period, in amity with the British, between whom and themselves there often existed strong friendships. On the other hand, these differences formed a basis which was capable of being made use of to create estrangement and race animosity. This was what took place, and, as will be pointed out in the next chapter, agitators, both in Cape Colony and the Transvaal, did all in their power to inflame this race animosity, which, on account of the gross ignorance and want of education of a large proportion of the Boers, was comparatively an easy matter.

The race hatred engendered by these means received a very great impetus by the Boer defeat of the British at Majuba and the pusillanimous surrender of the British Government to their demands. For the contempt of the British which that defeat produced, added fuel to their wrath in having to be in any way subordinate to a people whom they despised, and whom they considered to be no match for them in the field.

The hatred and contempt engendered by these means was manifested on many occasions. The brutal murder

by the Boers of the unarmed and defenceless stonemason, *Malcolm*, simply because he was British, was a characteristic instance of this. He was first knocked down by them, kicked in the face and stomach with their heavy boots, and then shot. Other instances were the shooting in cold blood of Woite and Van der Lingon, British loyalists, taken prisoners at the surrender of Potchefstroom Court House; the similar shooting in cold blood of Captain Elliott and attempted shooting of Captain Lambert, prisoners of war; and the equally cold-blooded murder of Dr. Barham, who came to attend the British wounded, on Feb. 21st, 1881, but was ordered to depart and then shot.¹ The hatred of the British was also particularly manifested in the refusal to grant British colonists in the Transvaal any civil rights, although those rights were especially promised them by the Convention of 1881, and were freely granted to colonists from every other country.

At the outbreak of war, the Boers at first threatened to kill all the British in the Transvaal, but although this was not carried out, they ordered them all to leave the country with the penalty of flogging and imprisonment to any who remained. Even before the outbreak of war, the crowds of men, women, and children flying from the Transvaal were treated in the most brutal manner, the unarmed men being flogged with sjamboks, while the women were threatened and struck with rifles and refused permission to obtain food for themselves and their starving children.²

Although, for good reasons, they did not carry out their original intention of shooting every British officer who fell into their hands, yet it is well known that the Boer women clamoured for the death of the officers imprisoned at Pretoria. Cases also occurred of the Boers savagely kicking the bodies of dead or dying officers on the battlefield, while so bitter was their hatred, that wounded Boers after the battles of Elandslaagte, Belmont, Modder

¹ See full account of these cases, by Julian Ralph, Dec. 7th, 1899.

² Letter of the Bishop of Pretoria, *Daily News*, Dec. 8th, 1899.

River, etc., shot at officers who the moment before had brought them help and given them water.¹

The Boers also stated their intention of shooting every British colonist who fell into their hands, and although, in this case also, they generally recognised the wisdom of not carrying out their intentions, there were several instances in which it was done; as in the case of the wounded volunteers of the Kimberley Light Horse, twenty-nine of whom had to be left on the field at Carters Farm on the night when Major Scott Turner was killed. Shots were heard in the night, and when the ambulance came to fetch them in the morning all these unfortunate men were found perfectly dead, most of them with bullets through their foreheads, and in some cases riddled with bullets.² There were also the cases of Captain Maclaren, shot while lying wounded on the field of battle, and of Sergeant Campbell, shot while bearing a flag of truce.³ Our soldiers actually gave their badges to the wounded British colonials after the battle of Spion Kop to prevent them being murdered by the Boers on the field of battle.

The colonial wounded and those suffering from dysentery and enteric fever were also placed in the common gaol at Pretoria, or upon the bare ground in open sheds exposed to the weather and denied any medical treatment. This brutality called forth the emphatic protest of Lord Roberts, who contrasted it with the generous treatment of Boer prisoners by the British. Even their own surgeon, Dr. Vangreldt, threatened to resign unless beds and medical treatment were allowed to the sick and wounded colonists.⁴

A similar vindictiveness towards British colonists was manifested in the wanton destruction of farms and private property in Natal, the women and children being

¹ Letter of Julian Ralph, *Daily Mail*, March 29th, 1900.

² *Daily Telegraph*, March 14th. Julian Ralph, *Daily Mail*, March 29th. *Daily News*, April 16th, 1900.

³ *St. James's Gazette*, May 29th, 1900.

⁴ Report of Lord Roberts to President Kruger, *Daily Mail*, April 16th, 1900.

turned out of their homes with threats to shoot them if they returned, and on the occasion of the Boer invasion of Cape Colony, the British farmers and tradesmen were treated in a similar manner.¹

In addition to the race animosity which had been inflamed to such a pitch by falsehoods and misrepresentations, the agitators also made use of other misrepresentations in order to excite the racial pride and ambition of the Boers.

The independence of the Transvaal and Orange Free State had been guaranteed by the British, and the Dutch in Cape Colony enjoyed all the privileges of the British Colonists, occupied the highest offices in the State, and, by reason of their numerical superiority, practically governed it. But the agitators sought to persuade both the Boers in the Transvaal and Cape Colony that they were a subject race, and urged them to throw off the British "yoke," drive the British Colonists out of the country, and form a United States of South Africa composed of Dutch only.

Hence arose the cry of "Africa for the Afrikanders," and the determination to possess the whole country from the Zambesi river to the Southern ocean for themselves. This took more definite shape after their defeat of the British at Majuba, and from that time steady preparations were made for the intended conflict.

It was, and still is, pretended by the leading "Pro-Boers" in this country, that the war was forced on the Boers by the British Government with the object of depriving the Boers of their independence, although they were perfectly aware that such a statement was utterly false. The war was the result of a long and carefully prepared conspiracy on the part of the Boers themselves, aided by many of the Cape Dutch and a certain foreign power, to wrest South Africa from British rule, and, as we shall point out later, the evidence proves that *Rome* was the chief agent in exciting that conspiracy.

¹ *The Globe*, April 12th; Letter of Rev. M. F. Crewdson, *Daily Mail*, April 27th, 1900.

Both leading Boers, and Dutch and English residents in South Africa before the war, bear testimony to this conspiracy.

Mr. John McKenzie, English Commissioner, writes in his book, "Austral Africa": "The Transvaal rising in 1881 was not dictated, as was supposed in England, by a love of freedom and preference for a Republic rather than a limited monarchy. It was inspired by men who were planning a policy which should banish the English language and English influence from South Africa. Their action was a blow directly dealt against freedom, progress, and the union of Europeans in South Africa."

It was openly confessed by the late Attorney-General of the Free State, in a conversation with the Rev. W. Tees, Presbyterian Minister in Durban, that the war had been long pre-arranged and prepared for by both the Transvaal and the Free State. When the war broke out and the first Boer successes made it seem probable that Natal would be conquered by them, this gentleman made no pretence of concealing his satisfaction. Mr. Tees, in conversation with him, referred to the general preparedness of the Republics for the struggle. "Yes," was the calm rejoinder, "Great Britain has been completely taken by surprise. Sir, **this has been preparing since 1884.**"

"In both States?"

"Yes, in both, and in the Colony also. The Transvaal has been the arsenal; but those in the know in the Free State and the Colony have worked in unison with Kruger."

"And the object was to oust the British from South Africa?"

"Precisely; but it was not intended to do it all at once."

"Then do you mean to say when President Kruger attended the Bloemfontein Conference, he knew perfectly well that the proceedings were a farce, and that he really meant to fight?"

"Yes."

"And President Stein's announcement that the Free

State had never thought of war was made in the full knowledge that war had long been prepared for ? ”

“ Yes.”

“ But, sir, that was almost blasphemous lying, for he called upon the name of God at the time he made the statement.”

“ Well, I suppose it was—diplomatic lying, diplomatic lying, you know.”¹

The Rev. Charles Phillips, Vice-Chairman of the Ministers' Association at Johannesburg, speaking of the way in which ministers of all denominations (except the Dutch) regarded the war, says : “ We did everything in our power to prevent it ; we dreaded it, while at the same time we feared and believed that it was inevitable. It has been the dream (at first only a dream) of the Boers for a quarter of a century to eliminate the Imperial factor in the first place from the Transvaal and in the second place from South Africa, leaving only a few stations for English ships. Thus the manifesto of the Boers, Feb. 17th, 1881, was as follows : “ With confidence we lay our case before the whole world, be it that we conquer or that we die, liberty shall arise in Africa like liberty rose in the United States of America. Then shall be from the Zambesi to Simon's Bay—Africa for the Afrikanders ! ”

Mr. Phillips proceeds : “ We all believe that this war was inevitable ; that whatever may be the defects of our diplomacy it did not cause the war ; that the object of it has been the dream of a quarter of a century—a dream that seemed likely to be only a dream until the Uitlanders provided them (the Boers) with the sinews of war—that since then there has been steady, persistent, unfaltering preparation for the present conflict.”²

It was significant of the expressions of Boer ambition quoted by Mr. Phillips, and also of their intention of seizing Natal and the Port of Durban from the British, that in an interview between Lord Loch and Mr. Kruger

¹ Letter to *Daily News*, May 11th, 1900.

² Second letter of Rev. Charles Phillips in *Daily News*, January 8th, 1900.

the latter insisted on the insertion of the word "*Naval*" as well as "*Military*" in certain documents respecting the Transvaal, and when Lord Loch remarked that the Boers had no navy, Mr. Kruger replied, "*Oh, but we may have one some day.*"¹

Now as the Transvaal had no sea-board or naval port, and could only get one by capturing Natal and Durban from the English or Delagoa Bay from the Portuguese, the war-like intention of the President was clearly betrayed by his remark.

Mr. Drage, M.P., speaking at Derby, Dec. 7th, 1899, said: "No one who has visited, as he had visited, almost every town of importance in South Africa, could fail to meet men who openly expressed a determination to snatch the reins of Government from our hands. These views were not in the air only, but were in the mouth of every man he met—either advocated or deprecated, but never denied." He goes on to say: "The idea of a Dutch Republic embracing all South Africa could be traced as early as Sir G. Grey's time in 1858—that it was to be found definitely in the speeches of President Burgess in the Transvaal Raad, in the despatches of Sir Bartle Frere, in the speeches of Mr. Reitz, formerly President of the Orange Free State, in the organs of the Afrikander Bond, in the speeches of well-known men like Mr. John Merriman, the most prominent member of the Schreiner Cabinet,"² etc.

Dr. Gill, the Astronomer Royal at Cape Town, when proposing the health of Sir Alfred Milner, said: "In the history of the British Colonies, no Governor had been placed in greater difficulties. When His Excellency came to this Colony he found it honeycombed with sedition. He found a canting loyalty which aimed at the overthrow of British supremacy in this Colony, and not only in this Colony, but in all South Africa as well."³

A Cape Colonist, commenting on the eventual certainty

¹ Speech by Lord Loch at the Imperial Institute, *Daily Telegraph*, December 8th, 1899.

² Report of speech in *The Standard*, December 8th, 1899.

³ *Daily Telegraph*, December 27th, 1899.

of a Dutch majority in the Cape Parliament on account of the numerical preponderance of the Dutch, remarked : "The Boers' plan of campaign has been exceedingly astute. The Afrikaner party did not hurry events so as to alarm England. The Republics had to get ready first, and then, when the Afrikaner party had captured the Cape Parliament, the time had come for the Republics to strike a final blow at British supremacy. There is one man at all events in England who knows all this as well as any Cape Colonist. When Mr. Chamberlain said the other day that the British Empire had narrowly escaped a great peril in South Africa, we knew very well what he meant. Mr. Chamberlain has known for many years of the deeply laid plot against British supremacy in South Africa. When history comes to be written, it will be found that Mr. Chamberlain and Sir Alfred Milner saved South Africa to the British Empire, and it will also be found that their efforts would have been in vain apart from the work of Mr. Rhodes. If Bechuanaland and Rhodesia had not been saved from Transvaal annexation by Mr. Rhodes, the problem before Mr. Chamberlain in the last few months would have been insoluble."¹

The Rev. J. G. Locke, Wesleyan Minister at Cape Town, writing to his sister, says : "In my estimation this war was inevitable sooner or later. Thank God it has been fought sooner ! It seems to me that the great danger to which the British Empire was exposed was revealed by Divine revelation. I know on good authority that for the last eighteen years, or more, the Boers have been preparing to undermine British supremacy in South Africa. Had the secret, so well kept, remained undisclosed for two years more, I am afraid the Empire would have suffered an irretrievable loss—her South African possessions. If ever there was a righteous war this is one. The Boers thought to commandeer God as they commandeered the gold in Johannesburg and the horses and goods of British subjects. . . . They said if they were defeated in this war they would destroy their

¹ "British South Africa," Port Elizabeth, November 17th, 1899.

Bibles. I feel contempt for those who are disloyal to their Queen, and among the number I include *all Dutch Reformed Parsons*. They have preached sedition for years. They are without exception Anti-British Politicians.”¹

The feeling also of even some of the better class of Dutch in Cape Colony was shown by a letter published in *The Times*, October 14th, 1899, from a writer who, that paper said, bore a well-known Dutch name, and gave as his late address a well-known town in a Dutch district of Cape Colony. After speaking of the British soldiers and the British in terms of the greatest contempt, he goes on to say: “We Boers know that we will not be governed by a lot of British curs, but that **we will drive you out of South Africa altogether**, and the other manly nations which have compulsory service—the armed manhood of Europe—will very quickly divide all your other possessions between them.

“Talk no more of the ignorance of the Boers or Cape Dutch; a few days more will prove your ignorance of the British position, and in a short space of time you and your Queen will be imploring the good offices of the great German Emperor to deliver you from your disaster; for your humiliations are not yet complete. **For thirty years the Cape Dutch have been waiting their chance, and now their day has come.** They will throw off their mask and your yoke at the same instant, and 300,000 Dutch heroes will trample you under foot.”²

In 1882 Piet Joubert wrote to Matabeleland to seek alliance with Lobengula, telling him that “the Boers had made the Englishman let go of the Transvaal by beating him to death,” and that he might “**expect the time when the stink which the Englishman had brought with him should be quite blown away**”;³ thereby implying that the long-conceived project to drive the English into the sea would eventually be accomplished.

Then came the Matabele rebellion, which many thought,

¹ Letter in *Daily News*, March 24th, 1900.

² *The Times*, October 14th, 1899.

³ “The Transvaal from Within,” pp. 44, 45, small edition.

even at the time, was largely due to Boer instigation and assistance. The professed grievances of the natives were insufficient to account for it; they were ably led, and their manner of fighting was on the Boer method; and not only were they found to have vast stores of ammunition, but a large proportion of their rifles were obtained from the Boers.

This was confirmed by Sir Sidney Sheppard, who wrote in *The Humanitarian*: "In the last Matabele and Mashona rising, a trusted emissary of Mr. Kruger distributed rifles and ammunition amongst these natives, urged them to revolt, and encouraged them to massacre even our own women and children in outlying farms and mining camps. These facts can be proved by unquestionable evidence, and similar attempts are being made by Transvaal agents in Rhodesia at the present time."

Mr. Theodore Schreiner, brother of the Cape Premier at that time, when asked by Mr. Reitz to join the Bond, refused because, he said: "I see quite clearly that the ultimate object aimed at is the overthrow of the British power and the expulsion of the British Flag from South Africa." "Well," said Mr. Reitz, "what if it is so?" To which Mr. Schreiner replied, "You don't suppose, do you, that that flag is going to disappear from South Africa without a tremendous struggle and fight?" Mr. Reitz: "Well, I suppose not, but even so, what of that?"¹

The Boers had also been steadily preparing vast armaments for the intended conflict for many years.

Mr. Stead was once a warm advocate of the rights of the British population in the Transvaal and an opponent of the Kruger tyranny, but at the outbreak of the war he suddenly changed his views and became a violent Pro-Boer and Anti-Englander. In August, 1895, he wrote in the *Review of Reviews*: "Of course the situation in the Transvaal cannot last. The Republic is dominated by a majority of Boers who constitute an oligarchy, whose domination is obnoxious to an immense majority of the whole inhabitants."

¹ Letter of Mr. T. Schreiner to *Cape Times*.

In February, 1896, just after the Jameson raid, he wrote : " What was the situation in which the Johannesburgers found themselves ? This was very effectively answered by Mr. Garrett, whose conduct on the *Cape Times* during this critical time has been simply superb and worthy of the best traditions of British journalism. Mr. Garrett says : ' For weeks it (the Kruger Government) has been ostentatiously bringing offensive arms to bear upon Johannesburg. The Uitlander has seen contracts entered into for building, with his money, forts on the latest principle of scientific destruction which can be aimed at no one but himself, a fort at Pretoria at £200,000, and one at £100,000, openly commanding Johannesburg ; nay, more, a battery of quick-firing guns has been established on the Hospital Hill directly overlooking the streets of Johannesburg. Why, the town has been living under a perfect grinning arsenal of threats of bloodshed. Such action may terrify them into submission, but it may also madden them into an outbreak.' "

Mr. Stead wrote again in October, 1896 : " President Kruger is as little amenable to reason as Abdul Hamid to the representations of the friends of freedom. He has spent nearly *a million sterling* over arms and munitions of war, and he is securing laws from the Raad which will enable him to gag the Press, to banish every Englishman whom he distrusts, and to confiscate to an indefinite extent the property of the gold mines of the Rand. For the present we must grin and bear it." ¹

The pretence of the pro-Boers that the Jameson raid in January, 1896, was the cause of the Boer armaments was, as they were perfectly aware, utterly false, although no doubt that raid was made an excuse by the Boers for more open preparations. Canon Farmer, who had lived for the last five years before the war in Pretoria, speaking of the Boer armaments, said : " A lot of nonsense is published on this matter, firstly that they were the direct result of the raid, and secondly, that no one knew of them, or, at any rate, did not realise their extent. With

¹ *Review of Reviews*, October, 1896.

regard to the first, it is absolutely untrue. Arming was going on long before Jameson crossed the border, and Kruger welcomed this as an excuse to continue arming more openly."¹

Lord Kimberley, speaking in the House of Lords on the opening night of the Session of 1900, said: "With this knowledge before you that **these armaments had been preparing for years and years, long before the raid**, was it not patent that such a policy might land you in war without being prepared for it? And in fact you were not prepared for it?" Here is a member of the Liberal Opposition asserting that the Boers were preparing for a war that England did not expect, and a war therefore which England had no intention of making, but which there is convincing proof that the Boers did intend to make.

In 1894 the Boers gave an order to Krupp for a quantity of heavy guns to the amount of £100,000, and another £100,000 to an Austrian firm for small arms. In 1895 another £100,000 was expended with Krupp, and a number of field guns of long range were obtained.² During the same year, the important firm of J. W. Beckett and Co., of Pretoria, imported, by order of the Government, several hundred thousand pounds' worth of war material, the expenditure being split up under various headings so as to disguise the vast amount of money spent, in what would have appeared to the general public an unnecessary measure. In 1896 the war expenditure was £495,618; in 1897, £396,384; and in the first nine months of 1898, £163,451. But in addition to these figures, there were large payments for war material which were concealed under other heads of expenditure as "Sundry Services," in 1895, £838,877; and in 1896, "Special Payments," £682,000.³

In 1893, three years before the Jameson raid, a fort,

¹ Interview of Reuter's correspondent with Canon Farmer, *Daily News*, January 2nd, 1900.

² Document issued at Pretoria for the information of the members of the Volksraad and brought to Durban, *Dalziel*, December 23rd, 1892.

³ Letter by Mr. A. S. Halsten, February 1st, 1900.

under the guise of an armed prison, was erected at Johannesburg, with its guns commanding the city peopled by the British mining population.

In 1894 the building of the forts round Pretoria and the other forts at Johannesburg were commenced. The plans for them were drawn up at Berlin by experienced German engineer officers, and Captain Shiel, who was taken prisoner during the war, brought them to Pretoria, and also arranged for a party of highly-skilled German artificers to proceed to the Transvaal in order to supervise their erection.¹

These large armaments could only have been directed against the British, with whom they were at peace and who had guaranteed their independence. They prove, therefore, that the Boers were determined sooner or later to force on a war, in order to attack our South African Colonies and drive the British out of them.

But President Kruger did not content himself with arming the Transvaal and Free State for the intended war. By the aid of the Afrikaner Bond, which stirred up sedition amongst the Dutch of Cape Colony, he anticipated the assistance of some 40,000 rebel Dutch, to whom he therefore sent arms and ammunition.

Captain Holcroft, an officer in the Free State Artillery, stated, in a lecture given on January 14th, 1900, that as far back as 1894 the Boer Government had purchased 23,000 Gueder rifles, and had despatched them with 100 rounds of ammunition apiece to the disaffected Dutch in Cape Colony.²

Mr. Halsten remarks that over 100,000 Mauser rifles and 50,000 Lee-Metfords were bought with a disproportionately large number of cartridges, estimated at many millions of rounds. Every burgher and every member of his family received a rifle apiece with from 100 to 500 rounds of ammunition, as a free gift, while at least 25,000 rifles were handed to Dutch farmers in Cape Colony, Bechuanaland, and Natal. He says, "It is extraordinary

¹ Letter by A. S. Halsten, February 1st, 1900.

² Reported in *The Globe*, January 16th, 1900.

that this action on the part of the Transvaal Government, which was not done too secretly, and was freely commented on by the Uitlander Press, should not have been brought to the notice of the Imperial Government, or, if such was done, that no steps were taken to check this arming of the disloyal element among Her Majesty's subjects. These things were much talked about in Pretoria, for all the foreign mercenaries were not equally discreet, despite the awful pains and penalties held over their heads for the slightest disclosure. Besides, such men as Hendrick Erasmus, de Souza, Loots, all of whom were in Piet Joubert's office, and artillery officers such as Pabbs, Wolmerans, Isaac Bosman, and Dirk Van Postma, talked freely and openly of **the great war that was to come.** "The Boers," adds Mr. Halsten, "have been **steadily arming for ten years past, if not more.**"¹

Speaking of these armaments, Mr. Dicey said: "As a matter of fact, their commencement coincided with the period when the wealth, poured by the labour of the Rand into the lap of the Transvaal, enabled the Republic to raise loans in Europe."

Captain Holcroft also, in his lecture before referred to, stated that President Kruger had long ago told him of his intentions to run the mines in Johannesburg by means of the Transvaal Government, and thus obtain the sinews of war.²

A Dutch clergyman in the Anglican Church in South Africa, in a private letter to his sister in England, said:—"This is no war waged for the rights of the Uitlander, grievous as their wrongs were, least of all, as the Massinghams and Laboucheres vainly talk, for the sake of millionaires and capitalists, but it has always been inevitable since the great mistake of 1881. The Dutch since 1881 have been steadily working for a United South African Republic from Table Bay to the Zambesi. I do not think Kruger wanted war just now. The policy was to go on arming the whole Dutch population in the

¹ Letters from the Cape by A. S. Halsten, February 1st, 1900,

² Letter in *The Globe*, January 16th, 1900,

British Colonies no less than in the Republics, and when England should be engaged with some Continental power to drive the English into the sea." ¹

The object of the Boers was also to wait until they had secured the assistance of the Cape Parliament. This was effected by obtaining a preponderance of Bond members and the connivance of the Premier, Mr. Schreiner. Thus we find Mr. Molteno, a leading Bond member of the Legislature, as far back as April 28, 1899, six months before the war, not only openly prognosticating a war with England, but pointing out how the then Bond Ministry would contribute to its successful issue by hampering the operations of the Imperial troops.

This is exactly what they did. Not only did Mr. Schreiner allow arms and ammunition to pass through Cape Colony to the Free State, *just previous to the declaration of war*, while, as Sir Alfred Milner pointed out, that State was actively engaged in arming its burghers and preparing for war, ² but rifles and ammunition were, at the same time, *withheld from the Colonial troops*, especially the Cape Mounted Rifles in the Eastern part of Cape Colony, with the result that this force, for the first three months of the war, was rendered useless, and the Boers were able to invade and occupy that part of the Colony, which was teeming with disaffection.

Mr. Schreiner also withheld rifles and ammunition from the Colonial troops at Kimberley, and delayed sending the guns required to Mafeking until after the declaration of war, the result being that some of them were captured by the enemy. ³ He also forbade the civil servants of the Government to take part in the defence of those places. These things called forth the strong protest of Sir A. Milner at the time in the despatch already alluded to.

The determination of the Boers to force on the war

¹ Published in the *Daily News*, April 11th, 1900.

² Sir A. Milner's despatch, quoted in *Daily News*, January 31st, 1900.

³ Official correspondence between the Mayor of Kimberley and Mr. Schreiner, reported in *Daily News*, March 24th, 1900.

was made sufficiently evident by the statement, before quoted, of the Attorney-General of the Free State to Mr. Tees.

Mr. J. David Allen, who was well acquainted with Mr. Kruger and the majority of the Transvaal Executive, was interviewed by a representative of the Press Association at the time of the negotiations, and declared that the position of affairs was then beyond the hope of diplomatic settlement. "There seems to be," he said, "a belief that the Boers will give way at the eleventh hour; but I am quite certain that, not only the Burghers, but the majority of the members of the Volksraad, *are anxious for war with Great Britain*. President Kruger has been in England three times (it was during one of these visits that I first made his acquaintance), and has had ample opportunity of witnessing the efficiency of our army and the resources of the Government; and yet I know as a fact that he is quite confident that the Boers are a match for the best fighting force that we can put in the field."¹

It was this confidence in their ability to overthrow our rule in South Africa that led them to undertake their long-continued preparations for war, and eventually to declare it, and invade Natal at a moment when we were unprepared.

Thus Canon Farmer says: "One of Joubert's last remarks to me before leaving for the front was, 'Chamberlain will be surprised at this, as he thought we were merely bluffing.'" Canon Farmer adds, "On the eve of my departure from Pretoria, Chief Justice Gregorovsky said to me, 'Is it really necessary for you to go, as the war will be over in a fortnight? We shall first take Kimberley and Mafeking, and give the English such a beating in Natal that they will sue for peace.'"²

A well-known and trustworthy resident of Cape Town states that **five years before the war** he himself saw, at Pretoria, written plans for the campaign against the

¹ *The Standard*, September 23rd, 1899.

² Interview with Canon Farmer. Reuter, *Daily Mail*, February 22nd 1900.

British, the details of which, down to the tactics to be employed, closely corresponded with those of the present campaign. He reported the matter at the time to the Government (Liberal) of the day.¹

An officer of the British Intelligence Department in South Africa said *four months* before the war, "I know for a fact that the Boers intend to fight. All the preparations are being pushed on, and **no amount of concessions on the part of the home Government would deter them from the course they are resolved to follow.** It is a deeply-laid plot, and the Free State burghers are in it and others as well. What they want in the first place is time to get ready, and again to secure the sympathy of Europe, and perhaps some nearer home. Every member of the Intelligence Staff knows this, and has known it for months, I may say **for years.** When war breaks out it will be discovered how carefully the plans of the enemy have been laid, and how fully they have availed themselves of opportunities. Having visited Pretoria and Johannesburg, I know pretty well how the land lies, and it would astonish many at home if they could realise the extent of the feeling in favour of war and the preparations which are quietly being pushed on whilst the British Government is diplomatizing."²

As a fact, rifles were being distributed to the burghers all over the country, and the invasion of Natal was being discussed in March, two months before the Conference.³

In short, a copy of the *ultimatum* of October 9th, which plunged us into war, was found in Mr. Steyn's office in Bloemfontein, on our capture of the place, *dated July, 1899.*⁴

As an evidence of the careful arrangements for the war, made beforehand by the Transvaal, there is the letter of a German officer in the investing army at Ladysmith,

¹ Reuter, Cape Town, December 12th, *Daily Telegraph*, December 25th.

² *Army and Navy Gazette*, November 4th, 1899.

³ Evidence of the Bishop of Pretoria, *Daily News*, December 8th, 1899.

⁴ *Daily Telegraph*, June 22nd, 1900.

stating that he and another German officer were sent by Mr. Kruger, three months before the war, to spy out the land in Natal, and he expresses great astonishment that we were unsuspecting enough to allow them to do so.¹

There is no doubt that the Bloemfontein Conference and the circumstances which led to it forced Mr. Kruger's hand, and that he would have preferred to have waited another two years, when his arrangements would have been more perfected, before declaring war. But it is clear that from the moment the Conference was proposed war was decided upon, preparations for it were hurried on, and the Conference was merely assented to for the purpose of gaining time.

There was never the slightest intention of granting the demands of the British Government at the Conference, except on conditions which, if granted, would have enabled Mr. Kruger, with almost perfect certainty, to have attained the object of his ambition, viz., the overthrow of British rule throughout South Africa.

Mr. Farelly, President Kruger's own legal adviser, in his memorandum addressed to the Transvaal Government in June, 1899, recorded his "strong dissent from the whole tone and temper of the negotiations with the British Government during the last six months and up to the date of the Bloemfontein Conference," and pointed out that "the Transvaal Government could not have taken a more direct course to precipitate war." But that was just what Mr. Kruger wanted, although he did not wish the world to know it, and Mr. Farelly was therefore promptly expelled from the country for his unpalatable plain speaking."²

Even Mr. Robinson, the intimate friend of President Kruger, could only say on the latter's behalf, that "Mr. Kruger, misguided by a small band of Hollanders, had wilfully forced on war sooner than grant the reasonable reforms urged quietly and respectfully by the representatives of every section of the Uitlander population."

¹ *Pall Mall Gazette*, March, 1900.

² *St. James's Gazette*, April 10th, 1899.

By the Convention of 1881 Mr. Kruger was bound to give the same civil rights to the British in the Transvaal as to the Boers. This obligation as well as other articles of the Convention, he deliberately broke. While persons of other nationalities received those rights, the British were denied them, and were treated as helots and outcasts, and subjected to every indignity. Three times, in 1892, 1894, 1895, they petitioned in the most moderate terms for a redress of their grievances, and were refused. Then followed the famous "Raid," which called forth harsher measures than ever, and resulted in a monster petition to the British Government, and it was this which led to the Bloemfontein Conference, in which Sir A. Milner only asked, in behalf of the British, the most elementary civil rights.

As stated by the Rev. Charles Phillips, "Sir A. Milner did not ask on behalf of the Uitlanders any approximation to what is *freely offered to natives in Cape Colony*. Had the Transvaal Government been willing to grant even a portion of the advantages given to the natives at the Cape, the Uitlanders would have been satisfied." He adds: "We have the confessions of Leyds and others to this effect, viz., that the Transvaal never intended to give substantial representation to the Uitlanders; and Du Plessis says, 'The Franchise might safely be given to Hollanders, French, Germans, etc., but *not to the English*.'"¹

The only condition on which Mr. Kruger offered to grant even Sir A. Milner's moderate demands, was one which he knew could not be granted, viz., that Great Britain should abandon her suzerainty over the Transvaal, in which case Mr. Kruger would have been free to enter into an alliance with any foreign power and introduce any number of foreign troops into the country.

But to have granted this to a State avowedly hostile, in the very heart of the British dominions, known to have been secretly preparing for war against England for years, and to be receiving the support of Germany, whose

¹ *Daily News*, February 15th, 1900.

hostility was equally evident, would have been suicidal, and would have involved us in a far more serious war a year or two later, when the Transvaal, having completed its armaments, organised the rebel Dutch, and aided by German troops, would have been able to have conquered the whole country before any effective resistance could have been made.

That the British Government believed that a satisfactory arrangement might be arrived at by the Conference, and that it never contemplated war, is shown by the charge of Lord Kimberley in Parliament that the Government had made absolutely no preparation for it. They knew indeed that the Boers had for years been preparing for war, but they could not believe that the Boers had determined on a war of *aggression without any provocation*, and that their first object was to conquer Natal and obtain possession of the seaport of Durban.

The intentions of the Boers, however, were well known by the British in Natal, and it was not until Natal had urgently begged for troops to be sent for the defence of the Colony, and not until it was seen that Mr. Kruger had no intention of granting any civil rights to the British in the Transvaal, that the Government hurriedly ordered 5,000 troops from India to Natal, and despatched another 5,000 from England, a force not only wholly inadequate for defence, but which it was absurd to suppose was intended for *aggression*.

This was the signal for which Kruger had been waiting, and the ultimatum prepared long beforehand was sent by him, declaring war in forty-eight hours unless these reinforcements were at once counter-ordered. Nor could anything have prevented the easy conquest of Natal by the Boers, had not their armies, assembled at Laing's Nek, been forced to delay their advance, partly on account of the great mist which descended over the whole country and prevented their moving, and partly through the breakdown of their commissariat arrangements. These events gave time for the arrival of the troops from India.

In the face of all this evidence, the assertion that the war was brought about by the intrigues of the mine owners and millionaires on the Rand would hardly seem to be worthy of notice. The rich had everything to lose by the war. They knew that Kruger intended to seize the mines and use the gold for the prosecution of the war which, if successful, would have resulted, not only in the loss of all their private property, but of the mines as well. The rich, as well as the poor, had to fly from the Transvaal at the outbreak of the war, and those who did so lost all they had.

The pretence that the war was brought about by the mine owners and capitalists was merely one of the many falsehoods circulated by the pro-Boers in this country in order to obtain the support of British Radicals and Socialists on behalf of the Boers.

Nor was it the millionaires and principal mine owners who even organised the Reform movement in Johannesburg in order to oppose Boer injustice and misrule. It was the constant protest of the Reformers against that injustice which led to the Conference and thereby caused President Kruger to precipitate the war two years before the time he had intended. But it was a wholly *popular* movement, and the mine magnates refused at first to have anything to do with it.¹ Had the British population in the Transvaal not protested, the war would certainly have taken place a year or two later when the Boers had completed their preparations for driving the British into the sea, in which case South Africa would in all probability have been lost to the British Empire.

In order to gain the support and stimulate the patriotism of the ignorant burghers, the Boer leaders pretended that they were fighting in defence of their independence. Referring to this assertion, the Duke of Devonshire replied in Parliament on September 30th, 1899, "That any such apprehensions on their part are absolutely unfounded has been asserted both officially in our despatches, and unofficially by members of the

¹ Letter of Rev. R. J. Campbell, *Daily News*, May 11th, 1900.

Government, and nothing I can say can add to the force of those assertions."

The falsehood of the Boer pretence was acknowledged also by the more honest of the educated Boers, as in the case of the Rev. A. A. Van der Lingen, of Harrismith, an honourable exception to the rest of the Dutch clergy. His appeal to his countrymen of the Free State on the field of battle puts the case clearly and forcibly: "In conjunction with Mr. Steyn in the Presidential Chair, the Transvaal Government found the means manifestly at hand to lead, not only yourselves, but your fellow-countrymen, blindfolded into an arena where colossal sacrifices were presently to be offered to the inexorable god of war. . . . They never consulted you, and they alone are responsible for this unholy and wicked war. Without just cause they made you go forth and fight, and then left you to endure untold hardships and suffer sacrifices and death. Why? You know full well that your country's independence was Great Britain's holy bond. You had Sir Alfred Milner's assurance that in the event of neutrality your country would be respected. But forsooth, it was your Government that declared war; and be it remembered that without your Government's co-operation war would no doubt have been averted. . .

"President Steyn and Mr. Abraham Fisher, it is said, told you that there was nothing for you to do but to fight for South Africa as a whole. . . . That the struggle was for the life and destiny of you all and victory shall be yours. That the Lord will never permit the subjection of the Afrikanders by the English. Subjection indeed! In all fairness I ask you has England ever threatened the Afrikander with subjection? When, where, and how? Has England ever put any obstacle in the way of your kith and kin entering Parliament in Natal or the Cape? Politically the English and Dutch are on the same footing entirely. Free liberty of the Press is given alike, and in every walk of life there is no preference given to the Englishman over the Afrikander. England has never suppressed the Afrikander. His schools, colleges and

seminaries are properly supported by England all round in the Cape Colony and Natal."¹

The justice of this protest was equally recognized by the great mass of the Anglo-Saxon races, not only in the Colonies, which sent their valuable contingents to our assistance, but in the United States.

At first in consequence of the misrepresentations and falsehoods of the British Pro-Boers and their allies on the Continent, there was a strong anti-English party in the United States, headed by Mr. Webster Davis and the Bryan party, the chief supporters of the latter being the Roman Catholic Irish, always the most bitter enemies of Great Britain. But the American journals sent their own correspondents to South Africa, and these correspondents, although at first strongly prejudiced against the British, speedily changed their opinions when they came to recognize the true state of affairs. The books and articles of Mr. Julian Ralph, of Mr. James Barnes, the author, and of Mr. Story and Mr. George Musgrave came as a revelation to the Americans, and the latter, sent by an American Pro-Boer paper with letters of introduction to leading Boers, resigned his post and returned to America to give the lie direct to Mr. Webster Davis, while the book which he wrote upon the subject became a standard of authority for the support of American neutrality and against the Bryan party.²

Leading American writers like Captain Mahan, Mr. Alger, formerly United States Secretary of War, and Mr. Macvane, Professor of History at Harvard College, also exposed the falsity of Pro-Boer misrepresentations.³

The *Philadelphia Times* wrote: "If the Boers were battling for freedom, for religious and civil liberty, we would heartily espouse their cause; but they are battling against religious freedom, against the rights of representation with taxation, and against the right of the people of the Republic to make its laws. There is not a single

¹ *Daily News*, March 24th, 1900.

² Letter by Mr. C. H. Dutton from New York to the *Daily Mail*.

³ See articles in the *North American Review*, March, 1900.

attribute of civil or religious liberty for which the Boers are fighting to-day."

In Canada, the Liberal Premier, Sir Wilfrid Laurier, speaking in the Dominion House of Commons, on March 13th, 1900, said: "I, for my part, am fully convinced in heart and conscience that there never was a more just war on the part of England than the present one. It was not true that Mr. Chamberlain at that time (July) was preparing for war. It will be to the eternal glory of England that, instead of preparing for war last summer, that war found her practically unprepared. Mr. Kruger had for years been preparing for war, buying munitions, accumulating provisions, importing European officers and drilling his people, and when the time came, when he thought he was ready, and he issued his insolent ultimatum, England was found absolutely unprepared and consequently had to submit at the outset to successive defeats." ¹

The Boer leaders did not, however, enter upon the war in sole dependence on their own resources. They hoped much from the efforts of their friends in England to hamper and cripple the British Government in its conduct of the war; but it was very evident that they placed their chief reliance upon their allies on the Continent, who they hoped, and with no little reason, would be able to induce one or more of the European powers to make war upon Britain and thus necessitate the withdrawal of her troops from South Africa. So confident were they that this would be the case, that they clung to it to the last.

The Rev. H. J. Batts, Nonconformist minister at Pretoria, wrote in November, 1900: "The Boers, to my certain knowledge, did not expect to defeat our armies alone, especially after the great events which turned a Majuba day, hitherto the day of Boer exultation and triumph, into a day of disaster unprecedented in their history. Daily in Pretoria they were looking out for some exciting European news which would mean the

¹ *St. James's Gazette*, March 14th, 1900.

probable embroilment of the Empire, or a rising in some British colony which would necessitate the withdrawal of troops from the country. Many times it was stated and believed that war had broken out with Russia, once that France had found a *casus belli* with England. It is largely the hope of something happening from England by means of Anti-English people within, or against England by foes from without, that, in my opinion, explains the continuance of the war"¹

The Boers hoped great things from Germany. Germany had already shown her sympathy with their ambition, as in the case of the Kaiser's telegram at the time of the Jameson Raid; had given them the assistance of skilled officers for building their forts; and had furnished them with armaments, while large numbers of German officers and men fought against us in the war. The bitter hostility evinced in Germany during the war shows how entirely they had made the Boer cause their own, and there is not the slightest doubt that a secret alliance existed between Germany and the Boers, which was only prevented from becoming effective by Britain's sovereignty of the sea.

The following disclosures were made by Herr A. E. Heyer, in a pamphlet, published in 1899 at Cape Town under the title of "A brief history of the Transvaal Secret Service."

In 1890 Herr Heyer was appointed confidential clerk to the National Bank, Van de Zuid Afrikaansche Republiek, which was the headquarters of a conspiracy directed against England, and Herr Heyer says: "I was able to get at the keynote of what I afterwards discovered to be a huge plot directed against the power of which I am proud to be a naturalised subject—the paramount power in South Africa. Events so developed that by 1892 a plan for the occupation of the Transvaal by German troops had been drawn up and pigeon-holed. I have before me the copy of a document, dated Pretoria, August 24th, 1892 (the original of which is still in a certain Govern-

¹ Letter to *Daily Mail*, November 29th, 1900.

ment office in Pretoria), wherein a Pretoria-Berlin scheme is detailed, namely, how a few regiments of Prussian infantry could be landed at Delagoa Bay, and force their way into Transvaal territory and, once in, defy British suzerainty, and for all time hang the annoying question of her paramountcy on the rail. The name of Herr von Heriff, then German Consul at Pretoria, appears on the document. It is certain, in the author's judgment, that Mr. Rhodes and the British Government knew what was afloat. Hence the promptness with which the flying squadron was fitted out after the despatch of the *impulsive telegram*.

"The plotters, whose numbers increased with the lapse of time, held secret meetings at the Bank. On one occasion, when Kruger and his son-in-law Jan Eloff were present, the former let his zeal get the better of his discretion. 'England,' he exclaimed, 'must not be the supreme power in South Africa. I feel sure that, provided we have Germany with us, and with the Orange Free State and the Colony we shall win the day.' This statement was received with loud cheering. The intrigue was carried into the Cape, where Bond members were supported with German money, some of it coming direct from Berlin. The mysterious meetings at the National Bank Chambers were initiated at the express desire of the Handelgesellschaft, at Berlin, and, as I afterwards learnt, the Emperor had had a hand in it."

"Shortly before the regrettable Jameson inroad, the German Government made the following offer to the Boer Government through Von Heriff, the German representative at Pretoria. Germany agreed to send some 12,000 trained men *via* Delagoa Bay into the Transvaal, *gradually, as immigrants, miners, and the like*. A large number of experienced military officers were to go to Pretoria to train the Staats Artillerie, to build forts, etc., on the German and French principles, and generally to supervise military affairs. A number of German officers left for the Transvaal at the beginning of 1896, after the Raid, and on arrival were at once posted with the artillery,

four large forts were built round Pretoria and one at Johannesburg, and enormous quantities of arms and ammunition were ordered and supplied from Germany."

The *Newcastle Daily Chronicle*, from which the above is quoted, remarks on it: "We know, of course, that it is not a nation of peasants we are fighting; we know that we have to meet armed men under German leadership."

This revelation also explains the fury manifested in Dresden at the news of the relief of Kimberley and Ladysmith and the capture of Cronje, by which successes, as we may suppose, they saw their confident hopes and deeply-laid plans for overthrowing our rule in South Africa shattered. In his letter to the *Times*, written from Dresden, Major E. J. said: "We are living under a reign of terror. When the news of Cronje's surrender was received the insults to which Englishmen and women have been subjected for weeks past culminated in an outbreak of fury. The Union Jack was torn down from the Anglo-American Club, the handles were forced off the doors of the English Pension, while even small children snowball English ladies in the street with cries of 'Buller'—the new epithet for the English," etc.¹

But it was not alone upon German aid that the Boer leaders counted. As we have shown, they anticipated, and had every reason for expecting, that a coalition of European powers would be made against Britain, which would oblige her to concentrate all her forces for the defence of her own shores and leave South Africa at the mercy of the Boers.

The chief agent in the attempt to organise this coalition was, as we shall now point out, ROME.

¹ *The Globe*, March 12th, 1900.

CHAPTER IV

THE SOUTH AFRICAN WAR AND ROME

FROM the commencement and throughout the Boer war, Rome sought, by a campaign of lies and calumnies which was carried on in every Continental nation, to engender hatred of Britain and thereby induce the rest of Europe to form a hostile coalition against her.

Mr. Richard Bagot, although a Roman Catholic, wrote at the time to the *National Review* that "the whole campaign against England was due to the intrigues of the Vatican, which is working as it has ever worked and ever will work for the humiliation of England."¹

The *Die Information*, a Viennese paper, remarked that "all the reactionaries and absolutists on the one hand and red-republicans on the other hand are anti-English."

M. Guyot, editor of *The Siecle*, referring to the storm of calumny and hatred against England in the clerical and reactionary press of France, said, "The clerical and reactionary press in France receives its inspiration straight from the Vatican."²

"The principal reason," he said, "of the hostility shown to England was that Rome wills it. The Vatican hates England for many reasons, but chiefly because she is powerful, common sense, and anti-clerical. *L'Osservatore Romano*, which is the organ of the Vatican, and *La Voce della Veritas*, which is that of the Jesuits, lost no time as soon as the war was begun in starting an Anti-English campaign." He also remarked that "the opinion

¹ Quoted by *The Globe*, May 3rd, 1900.

² Letter from M. Yves Guyot, *Daily News*, February 13th, 1900.

of Rome influences with few exceptions all the French papers."¹

The correspondent of the *Daily Mail* at Rome said, "I very much doubt among the many evidences of Continental hostility to England during the Transvaal crisis, if there has been any more striking than the attitude of the two principal organs of Rome, viz., the *Osservatore Romano*, the chief Roman Catholic journal of the city, notoriously subsidised by the Vatican, and the *Voce della Veritas*, generally considered to be one of the organs of the Jesuit Fathers"; and speaking of the latter he said, "Together with the *Osservatore*, it has always been consistently anti-British, and their tirades have simply disgusted fair-minded men."²

The Times "Own Correspondent," writing from Rome, November 8th, 1899, said, "Since the outbreak of the Boer war the Vatican Press, headed by the official *Osservatore Romano*, has given numerous proofs of bitter animosity towards England. But the extraordinary outburst contained in the *Osservatore Romano* of yesterday evening, the gist of which I embodied in a previous telegram, sheds not a little light upon the workings of the clerical mind, and renders possible some comprehension of the purpose underlying what had hitherto appeared to be sporadic ebullitions of fanatical imagination. In fact, the underlying idea seems to be **the expectation that a Franco-Russo-German alliance, by intervening in favour of the Boers, will shatter the prestige of England, now and ever held to be the chief prop and mainstay of Protestantism, and by depriving Italy of British support facilitate the restoration of the temporal power of the Pope.**

"It may be remembered that shortly **before the war began**, the *Osservatore Romano* put, in the form of a communication from an unnamed correspondent, the question whether this Anglo-Boer war was not providential, and whether Protestantism might not be ruined by it.

¹ *The Globe*, April 5th, 1900.

² *Daily Mail*, December 25th, 1899.

Catholics were therefore exhorted to have patience and faith in the God of armies.

"About the same time, the chief Jesuit organ, the *Civiltà Catholica*, began a campaign in support of the contention that the Pope's temporal sovereignty had never ceased, as the Italian troops, when entering Rome, never occupied the Vatican. Contemporaneously the *Voce della Veritas* hinted darkly at impending events of grave import, and industriously promulgated the idea of the forthcoming humiliation of England by the combined forces of Russia, France, and Germany.

" 'The destruction of the temporal power,' says the *Osservatore*, 'was ordained in the interests of England and of Anglicanism. But it is not yet evening, and the last word has not been said by Providence and by history. **Grave events are imminent** which will show once more that attempts upon the liberty of the Church and of the Pope never go unpunished, but, sooner or later, are turned into full triumphs for the one and the other.' " ¹

The plain meaning of this was that the Vatican was counting on "events" then "imminent," viz., the combination of two or more Powers against England while her troops were engaged in South Africa, in order to humble her power to the dust; and to accomplish this, Rome was straining every nerve and putting into operation the whole of her vast organization of secret agents and secret influence.

Now, as this was *before the war began*, it proves that Rome and the Jesuits were fully aware that the war was certain and that they were partners in the conspiracy against British rule in South Africa, and at the same time were busily fomenting hatred to Britain on the Continent in the hopes of combining against us two or more powers who, directly the war broke out and the country was depleted of troops, would be able to strike a deadly blow at our power.

The Globe, referring to "the envy, hatred, and all

¹ *The Times*, November 9th, 1899.

uncharitableness manifested towards us in most of the Continental States," remarks, "The Boer war neither originated nor intensified it. There is assuredly no love for Dutch Colonists in those *Ultramontane* quarters, whose hostility to England has been most fiercely displayed, and if we had been engaged in a contest with any other enemy, it would have been equally manifest." It further alludes to the fact that "A stupendous campaign of lies has been organised against us. The revelations of the Frankfurt *General Anzeiger*, enforced as they are by the *Cologne Gazette*, lay bare the whole **machinery of a conspiracy whose operations have supplied every newspaper which would accept them.**"¹

An English Catholic residing in the Tyrol thus describes the Tyrolese in a recent letter to the *St. James's Gazette* :— "It is deplorable that they (the Tyrolese) are to a man, clergy and laity, dead against us, and I (as a Catholic) am continually wondering how it is that the Church to which I belong has allied itself to Leyds & Co. all over Continental Europe, to preach what we must fain acknowledge to be **the greatest crusade ever preached against any nation since the days of Peter the Hermit.** What advantage the Vatican authorities expect to reap passes my comprehension ; but it is an undoubted fact, and it is right that every British Catholic should lay it to heart—the organised Press and influence of the greatest Christian Church in existence is doing **its uttermost to sow hatred and distrust of the British Empire wherever it can.**"

Speaking of *l'Unita Catholica* and *l'Osservatore Romano*, the writer goes on to say :—"The seed so insidiously sown by those two great Vatican papers fell on barren ground within the limits of the Kingdom of Italy,² but it has grown to incredible proportions in the realms of his Apostolic Majesty (the Emperor of Austria). The pro-Boerism of the Tyrol is the vehicle of the Anti-English crusade which has become an important political

¹ *The Globe*, March 7th, 1900.

² The Italian patriots hate the Pope and the Clericals as the bitter enemies of their liberties:

factor all over Europe. It is painful to have to confess, but **it is precisely where Catholicism is a great power**—in the Tyrol, in the Rhineland, Bavaria, Austria, Belgium, in the land where the 'Vaterland' and 'Germania' circulate—that **the downfall of England is prayed for with a fervour not exceeded by that of St. Louis for the destruction of the Paynim.**"¹

Even in Canada, we find the Romish Priesthood seeking to stir up hatred and sedition against Great Britain amongst the hitherto loyal French Canadians. Thus in *La Semaine Religieuse* of Quebec we read :—"Lift up your eyes, French Canadians, for the day of your redemption is at hand! You, beaten and conquered by England, shall at length see the star of liberty rise before you, and your rights respected by those who have so long violated them. It has been a long time that England has dominated the nations of the earth; **is she not now to be in her turn invaded by hostile hosts?** For three centuries she has sent out her bands of mercenaries into all the isles of the ocean, and every plain of the continents, to make laws for all the people; **shall she not one day see hostile armies fall upon her own coasts and devastate her cities of London, Manchester, and Liverpool?** At length the peoples are awakening from their stupor and their torpor with regard to Albion; they declare her, solemnly, the great corruptrix of the earth, the unjust dominatrix, the Queen of evil; they are preparing to place her under the ban of the civilised world."²

It is thus plain that the storm of hatred which broke forth against Britain during the Boer war was solely and directly due to both the open and secret action of Rome and the Jesuits, who, by instituting a campaign of lies and misrepresentation, inflamed the racial envy and jealousy of the continental peoples. It is also evident that this "ebullition" of animosity was exactly in accordance with the terms of *The Secret Plan*, which provided that it should be "**dissembled until the day when**

¹ *St. James's Gazette*, May 30th, 1900.

² *La Semaine Religieuse*; quoted in the *Daily Mail*, Jan. 27, 1900.

it shall be appointed to break forth." That day came when the breaking forth of the Boer war, and the consequent withdrawal from England of the greater portion of her army, offered an opportunity for her destruction by a combination of the Continental powers. This coalition also, had it been successful, would have been the realization of Cardinal Manning's prediction of the wholesale destruction of the enemies of the Papacy and the hopes expressed by De Maistre, Saint Chéron, and others, of the armies which Rome was counting upon to accomplish the object of her ambition.

*At the outset, this campaign of calumny dealt with the causes of the war. Britain was represented as being animated, as she always had been, by wicked greed and rapacity, and as having, with insidious craft, forced on the war in order to deprive the Boer Republics of their independence and trample them under foot. All lovers of liberty were called upon to assist the brave burghers struggling for their liberty. The gold of the Rand was said to be the object of British rapacity, and it was asserted that the mine owners (who in reality consisted of all classes of the British public), supported by Mr. Chamberlain for the sake of his own personal profit and ambition, were the prime movers in the nefarious design.

The first defeats of the British were hailed as proofs of the injustice of their cause and the evidence that the foretold downfall of the great enemy of "civilization" (according to Romish ideas) was about to take place. When, however, the British victories seemed to deny this, every kind of falsehood and slander was propagated against British officers and soldiers. It was stated, for instance, and implicitly believed, that, by General Buller's orders, every member of a German ambulance corps in the service of the Boers had been put to the lance;¹ that the British made away with the prisoners of war, and that the Kaffirs, under English direction, were to undertake

* See account of Mr. Weisse on his return from Germany, where this calumny was generally believed; *Daily News*, April 27, 1900.

the slaughter of the Boer women and children in order to exterminate the race.¹

We may remark with regard to the latter falsehood that there is every reason to believe that this is exactly what the Boers incited the Matabele to do to British women and children in Rhodesia, and we know how terribly it was carried out.² It would seem indeed that the Continental Press under Jesuit control took as the basis of its slanders against the British the very crimes and treacheries of which the Boers themselves had been guilty.

The constant use of the white flag by the Boers in order to get the British to expose themselves in the open and then to shoot them down, called forth the official protests of Lord Roberts, General Buller, and Lord Methuen. The Boers also deliberately and repeatedly fired at the British ambulances and at the same time made use of their own ambulances and the red cross to transfer men and guns across the zone of fire, knowing that the British would not fire at them.

Many of them also used explosive bullets, as reported by Lord Roberts himself.³ As many as sixty were found in the bandolier of one Boer; and at Pieter's Hill, besides soft-nosed bullets, one third of the bullets in a bandolier were found to be carefully filed and split in order to produce the most ghastly wounds.⁴

The wanton destruction of private property by the Boers in their invasion of Natal and Cape Colony called forth the protest of the people of Natal. They said, "The invasion of Natal and Cape Colony by the Boers has been accompanied of acts of looting and burning utterly unworthy of a civilized people. Cattle and other property have been carried off, houses destroyed, and quiet and inoffensive farmers, storekeepers, and others, with their families, ruthlessly driven away like the

¹ Leading article, *Illustrated London News*, April 28, 1900.

² See *ante*, page 55.

³ *Daily News*, March 12, 1900; Letter of Rev. M. F. Crewdson, *Daily News*, April 27, 1900.

⁴ Special correspondent of *Daily Telegraph*, November 12, 1900.

refugees from the Transvaal and Free State." ¹ As remarked at the time: "Even the shadow of justification in the name of military necessity is absent from the wholesale ruin and confiscation which has befallen the homesteads and stores of Natal. The experience of those who returned after Joubert's great raid to the Mooi river is being experienced by the refugees who are going back to Ladysmith. Houses, farms, and gardens have been wantonly plundered and defiled as if a horde of savages had passed through them."

On the other hand: "Not merely are the traditions of the British Army founded by the Duke of Wellington entirely opposed to the plunder of private property, but the most stringent orders were issued by Lord Roberts and carried out by his subordinates. From the day when the Free State soil was first crossed, the same respect has been paid to the possessions of the inhabitants as if the British Army were in Wiltshire, and the occupation of Bloemfontein was attended with no more disturbance to the civil population than is to be found in Amesbury or Salisbury during the autumn manœuvres. Ready money is paid for everything taken, and the strictest discipline maintained throughout the ranks." ²

"I am very proud," writes Lord Roberts, "that I am able to record, with absolute truth, that the conduct of the Army from first to last has been exemplary. Not one single instance of serious crime has been brought to my notice. There has been no necessity for appeals or orders to the men to behave properly. I have trusted implicitly to their own soldierly feeling and good sense, and I have not trusted in vain. They bore themselves like heroes on the battlefield and like gentlemen on all other occasions."

Lord Roberts goes on to say that "on account of the malicious falsehoods which had been circulated as to the brutality of the British soldiers, the doors were closed and

¹ Protest of ministers and laymen of Durban Church Council, *Daily News*, January 31st, 1901. ² *The Globe*, April 12th, 1900.

the shops shut up when they first entered the Boer towns and villages, and none but English-born people dared appear in the streets. But that was speedily changed. Doors were left open, shutters were taken down, and people of all nationalities moved freely about in the full assurance that they had nothing to fear from the man in khaki." ¹

General Buller's testimony was to the same effect. He reported only three cases of crime, and two of these were Kaffirs and the other a Hottentot camp follower of the Army.

Even those who fought against us bore a similar witness. "The British Army," wrote Count Adleberg Sternberg, "is a splendid body of gentlemen, and believe me, I allude not only to the officers, but to the men. For Tommy Atkins I have the sincerest admiration. He is a fine, healthy, straight-thinking gentleman. Thanks to the moral qualities of each individual soldier the discipline is simply perfect." ²

From the records of the British Army in the past and the known humanity of the British character, this is just what we might expect, while the past records of the Boers and their hatred of the British made it certain that treachery and ruthlessness would characterise their mode of warfare. Nevertheless, the Continental Press under the control of the Jesuits, while wholly ignoring or denying the treacheries and brutalities of the Boers, charged the British with the very things of which the Boers were guilty. For the purpose of slander the same Press also made especial capital out of the Concentration Camps and the farms which, for the safety of the British troops, had to be destroyed.

Instead of following the example of the Germans in the war in 1870, and of General Sherman against the Southern States, and devastating the country passed through in order to prevent it affording food and shelter to the enemy, the Boer farms and property were at first scrupu-

¹ Letter of Lord Roberts, November 5th, 1900.

² Letter from Paris, March 26th, 1900.

lously respected by the British, and the Boers who surrendered and took the oath of allegiance were allowed to return to their farms and pursue their avocations in peace. But not only were these very men found again in arms against us, but their farms were made use of as hiding-places for guerilla parties of the enemy, who waylaid and shot our unsuspecting patrols, while the women at these farms were employed to entice our men by pretences of friendship within easy range.¹ It was not until repeated instances of these treacheries had occurred that it was found to be absolutely necessary, for the safety of our own men, to destroy the farms made use of for this purpose.

Again, in consequence of the absence of the Boers from their farms and the suspension of all traffic, the women and children, not only of the farms that had to be burnt, but those in outlying districts throughout the country, were left in great straits, and, in order to save them from starving, they were collected in "Concentration Camps," where they might be fed from the army supplies. This, however humane, was directly contrary to the principles of war, and unquestionably tended to prolong the war, but so little grateful were the Boer women that they made use of their position to send information to the enemy on every possible occasion.

Many of the Boers who had surrendered, and had no wish to fight against us any longer, were forced under threats of death to do so by the Boers still in the field, and many of these also, for their own protection, were placed in the Concentration Camps.

The formation of these camps was dictated by the purest humanity such as would not have been followed by the commander of the army of any other country in the world. Everything was done for the people in these camps that was possible, but in a country without resources, and in which every particle of food had to be transported vast distances by rail, both for the provision

¹ See cases recorded by Edgar Wallace, War Correspondent of the *Daily Mail*, August 13th, 1900.

of them and of the British Army, it was impossible to provide every necessary, and both our own soldiers and the women and children in the Concentration Camps suffered accordingly.

These circumstances, however, afforded a basis for the Continental Press on which to build the grossest calumnies against the British. Not only were the British soldiers charged with every kind of unspeakable lust, rapine, and plunder, while the Boers were represented as faultless, but the farms that had to be burnt were held up as instances of systematic and wanton destruction and the Concentration Camps as centres of British cruelty to defenceless women and children.

So completely were these falsehoods believed on the Continent that the Swiss Evangelical Alliance issued an appeal to "the Christians of Great Britain" on the subject, which called forth the following reply, dated August 19th, 1900, from Dr. Chavasse, the Evangelical Bishop of Liverpool. This, as a calm and lucid statement of the truth, deserves careful attention :—

"As one who greatly values the sympathy of the Evangelical Church in Switzerland, I have read your appeal with distress and dismay. If the charges you have brought against Great Britain were true she would deserve the condemnation of the civilized world. That our Government has made mistakes we admit, but that we have been inhuman, oppressive, and unrighteous, we emphatically and indignantly deny.

"We did not seek the war. It was forced upon us by men who, whatever may have been their protest, really aimed, as is now beyond doubt, at the overthrow of the British power in South Africa and at setting up a South African Republic. They deliberately invaded British territory and publicly annexed it.

"We have not conducted the war unrighteously and cruelly. War, at its best, is an awful curse, and brings with it untold loss of blood and treasure and the inevitable suffering of the innocent. The exigencies of war will always require the burning of farms and even of villages,

which are used by the enemy to harass the opposing army, and to harbour combatants and ammunition. It was only ordered when absolutely necessary by a British General whose character for humanity and godliness is beyond dispute.

"The Boer women and children were crowded into camps because they could not be kept alive in any other way. Their own friends could not keep them, and starvation stared them in the face. No doubt they have suffered hardships, but so have our own soldiers and civilians. No doubt the death rate at the Concentration Camps has been lamentably high, especially among the children, but so has it been in our own camps among strong and seasoned soldiers. It is no easy matter to provide perfect sanitation and transport at a moment's notice for such large masses of men and women and in such a vast stretch of country. The best answer to your unhappy charges of cruelty is that the Boers themselves sent their families for protection to British territory."¹

It may seem strange that Swiss Protestants should have been so completely deceived by falsehoods which emanated from the Vatican and Jesuit Press and the enemies of their religion. It indicates that in this, as in other cases which will be referred to hereafter, the Jesuits, according to their usual custom, had agents in these Protestant communities posing as Protestants, and whose statements, either from the pulpit or in the Press, were received in consequence without suspicion.

Besides the above calumnies the foulest slanders and falsehoods were published against the Queen as well as against Mr. Chamberlain and other leading Englishmen. In this respect we see the Jesuits adopting the same tactics as were made use of by their predecessors in the reign of Queen Elizabeth, when, by similar slanders, they sought to raise the Continent against her and her ministers, and succeeded in raising repeated rebellions against her in England itself.

The calumnies in the Continental Press at the time of

¹ Published in the *Record*, August, 1900.

the Boer war were not without the effect they were intended to produce. This was especially the case in France, where the invasion of England was freely discussed among the reactionary classes, the Nationalists and Cæsarians, who were most directly under the influence of the Vatican and Jesuit Press. The French army was denominated by these classes, and at one time there were three committees sitting in Paris considering plans of invasion. This, however, was to be deferred until "South Africa had completely drained England's home army."¹

The strength of the British Navy at that time would have defeated any of these plans of invasion, and this was fully recognised both by level-headed Frenchmen and by Germany, who, although more hostile than France to Great Britain, refused to join in the proposed coalition against her. There were Frenchmen also who were friendly to this country, and some, like M. De L'auviniere, who protested against the hostile attitude of the reactionary papers towards England,² and as his protest was made in September *before the war began*, it is a further evidence that the Vatican and the Jesuits were, even then, making every effort to raise the Continent against Great Britain, with the certainty that the war in South Africa would take place, and that it would furnish the long prepared for opportunity for effecting the downfall of the British Empire.

Their efforts failed, and when the tide of war turned and the Boer armies were everywhere defeated, the agitation for war with England disappeared. But what has been said is sufficient to show how thoroughly in earnest the Jesuits were in endeavouring to excite war against England, and that, for a time at least, they seemed to have a fair prospect of succeeding.

Moreover, they succeeded in producing the same

¹ *St. James's Gazette*, December 18th, 1899, and February, 1900; Correspondent of the *Illustrated London News*, March 10th, 1900; and article by M. Yves Guyot in the *Siecle* quoted by *St. James's Gazette*, March 9th, 1900.

² Letter, September 25th, 1899.

hostility in Spain, Portugal, Austria, and more, especially in Germany, where the hatred of Britain was far more bitter and widespread than in France. This, however, will be fully considered in another chapter.

Dr. Leyds has received almost the entire credit of being the author and propagator of the falsehoods and slanders against this country. But it is evident that these slanders emanated from Rome, and that the whole of the vast machinery which the Vatican and the Jesuits are able to put into action, and which an individual like Dr. Leyds would have been powerless to control, were used to stir up hatred against Great Britain, and that this was strictly in accordance with their avowed methods and their avowed intention to bring about the downfall of the hated stronghold of Protestantism.

Dr. Leyds was merely one of the agents for carrying out this purpose, acting in concert with the Jesuits. Like them, he was animated by hatred of Great Britain, and, like them, he had no love for a Protestant people like the Boers; but, on the contrary, regarded them with hatred and contempt. He simply made use of them as a means for bringing about, if possible, the downfall of another Protestant people, the British, whom he equally hated. This, as we have seen, was the policy of Rome. It was to set one Protestant people against another in order that they might mutually destroy each other.¹

The correspondent of the *Daily Mail*, speaking of an interview with Dr. Leyds, said: "In his heart of hearts Dr. Leyds feels the same hatred and contempt of the Boers as he does fear and aversion of the English. In the early nineties a letter addressed by him to a friend fell into the hands of the papers. It spoke in terms of contempt of his colleagues in the executive committee (of the Transvaal), of the men who made him what he is—and so he became, even to the inner Boer coterie, an Ishmael against whom all men's hands were turned, and who only maintained office by the grace and favour of Mr. Kruger, over whom he held a half hypnotic sway. The result was

¹ See *ante*, page 30.

that Pretoria politics grew too hot for him, and he quickly came to Europe on his present pretext. It was through his influence that, when the great British population of Johannesburg were patiently doing their best to conciliate the governing Boers and make friends with their chief adviser, every peace overture was treated with derision and contempt."¹

Dr. Leyds was thus in every respect carrying out the policy of Rome and the Jesuits, and we can only explain his otherwise unreasoning and causeless hatred of Great Britain as due to the same cause as theirs. Therefore when he came to Europe, instead of taking up his residence in Protestant Holland, as would have been only natural but for the reasons we have given, he went to Brussels, one of the chief headquarters of the Jesuits on the Continent. For it is the boast of the Jesuits that they have made Belgium, which is their favourite haunt, "the most Catholic Kingdom in Europe." "And now," says Ranke, "by controlling the elections, they rule the chambers, and by the chambers they govern the kingdom. They are seen on the public promenades in Brussels as in Rome. Well fed and full of pretension, they enjoy their triumph."²

Considering the evidence of the intention of Rome and the Jesuits to bring about the downfall of Britain by means of a pre-arranged conflict in South Africa and a simultaneous coalition of European powers against her when she had been denuded of troops, and that Dr. Leyds, animated by a similar hatred to Great Britain, was from the first actively engaged in carrying out this policy, it is at least conceivable that he was an agent, if not a member, of the Jesuit Society. Was he not, in fact, one of the first pioneers of the conspiracy for driving the British out of South Africa by inflaming the race hatred and ambition of the Boers?

The race animosity of the Boers would never have

¹ *Daily Mail*, October 31st, 1900.

² "Secret History of Romanism," p. 330.

arrived at the pitch which it attained but for the action of agitators, and we know that it is the especial policy of the Jesuits to engender such hatred. We also find that exactly the same means were employed to create this hatred of the British in South Africa as were used by the Jesuits to create a similar hatred of the British on the Continent, viz., their usual weapons, calumny and falsehood.

The agents by whom this was effected were *The Bond* and the Dutch clergy, who, both before and during the war, made use of every form of falsehood and misrepresentation to stir up this hatred against the British; and the object of *The Bond* in exciting racial hatred against the British was, as confessed by Mr. Reitz, to overthrow the British and to expel the British Flag from South Africa.¹

Previous to the formation of *The Bond*, the racial hatred of the Boers for the British was at least quiescent, and could not be said to exist at all on the part of the Dutch in Cape Colony. The Hon. John Tudhope, formerly member of the Cape Government, writing to the *British Weekly*, says:—"For many years, until the year 1875, I lived in the frontier district of Aliwal North, having Boer families as my nearest neighbours, and I associated with them on terms of friendly equality; politics were discussed without bitterness, and such a thing as racial distinction was unknown. There was no disposition on the part of the Boers to come under the ægis of the Free State Republican Government. But *with the advent of the Bond all this was changed*; Englishmen and Dutchmen ranged themselves in separate camps, old cordial friendships were severed; a bitterness was imparted into the political life which was hitherto unknown. It was from the Transvaal that the first notes of discord were sounded." Mr. Tudhope goes on to say that, "although the Jame-son Raid added fuel to the fire, it will be seen that the fire itself had been kindled many years before, and its elementary spark may be traced primarily to the Afrikander Bond. After Majuba Mr. Reitz sought to use the organization for more ambitious ends. The question

¹ *Ante*, page 55.

of the Flag was raised by the rabid Afrikaner section, but kept in the background by the more prudent.

"Sir John Brand, the President of the Free State, distinctly discountenanced the movement, foreseeing that it would lead to dissension among the white inhabitants of South Africa. For this attitude he earned the hostility of the Bond, and the concealed, but none the less determined opposition of Mr. Reitz, who became his successor." Mr. Tudhope further states that "After Majuba the Bond openly espoused the cause of the Transvaal in the serious disputes with the British Government over the settlement of the North-Western boundaries"; and he quotes Mr. Merriman's speech in 1885 on the subject.

Mr. Merriman said: "Now the situation is a grave one. It is not a question of localism, it is not a question of party politics, but it is a question whether the Cape Colony is to continue to be an integral part of the British Empire. The question is whether we intend to progress along the line of freedom, of civilisation, and respect for law and order, or whether we are ready to take the Transvaal for a model and have our policy shaped by the Afrikaner Bond. From the very first time, some years ago, when *poison began to be distilled into the country*, I felt that it must come to this: Was England or the Transvaal to be the paramount force in South Africa? In any other country such an organization (as the Bond) could not have grown, but here among a scattered population it had insidiously and successfully worked. What could they think of the objects of the Bond when they found Judge Reitz advocating a Republic of South Africa under one flag, and the Rev. Du Toit spluttering out his disloyalty? No man who wishes well for the British Government could have read the leading articles of the *Zuid Africaan* and *Express* and *De Patriot* in expounding the Bond principles without seeing that the maintenance of law and order under the British crown, and the object they have in view, are absolutely different things. My quarrel with the Bond is that it stirs up race difference.

Its main object is to make the South African Republic the paramount power in South Africa.”¹

Again, although no one did more than the pro-Boer, Mr. Cronwright Schreiner, to support the objects of the Bond after, and even before the war commenced, by spreading every calumny and falsehood against the British and by assisting those who sought to hamper the Government and encourage the Boers in their resistance, yet, in 1893, he condemned the Bond in the most unqualified terms. Speaking of that organization, and the gross ignorance of the Boer farmers who supported it, he said: “The vast majority of Bondsmen are nearly illiterate, ignorant, and governed almost entirely by emotion instead of by reason; the wisdom of the Bond represents to a very great extent the ignorance of the farming population of the Colony. Reason and argument are of no avail with such men; their actions, prompted by ignorance, are governed by an unthinking prejudice. These constitute the strength of the Bond; this is the section of the Dutch to whom our pitifully invertebrate politicians are bowing the knee and selling the country for a mess of pottage, to the utter degradation of political morality and to the great detriment of the best interests of the Colony.”

We may here remark that it is evident that the men described by Mr. C. Schreiner would easily become plastic tools in the hands of able and designing persons whose object was to create race hatred against the British.

Mr. Cronwright Schreiner goes on to say: “The Bond is anti-English in its aims; its officers and its language are Dutch, and it is striving to gain such power as absolutely to control the Cape Parliament. It has directed all its energies to resisting the measures the country needs. In fact the Bond has sacrificed the welfare of the country to the selfish attainment of one object, the supremacy of the Dutch-speaking inhabitants of the Colony, regardless of the rights of others (the British).

¹ Letter of the Hon. John Tudhope, *Daily News*, March 24th 1900.

The imagined good of an ignorant clique of the Dutch has been preferred to the good of the country. It is striving solely for its own benighted ends, and is founded and conducted on race lines."

Considering how completely Mr. C. Schreiner afterwards contradicted himself when he became a pro-Boer, his remarks on the Boers' treatment of the natives are worthy of notice. He said: "The Bond is utterly unfit to deal with the native problem. It is benighted and dominated by violent and unthinking prejudice. Such a body cannot be trusted to guide the destinies of our weaker fellow mortals. Its native policy is fraught with the gravest danger to the Colony. They (the farmers) still retain the inhuman and primitive ideas with regard to the native, bred of ignorance and the days when 'Zwart Schepsel' (the native) was the slave. They are utterly unable to discuss the native question on its merits; they do not consider that we have any moral duty towards the black from whom we took the land and who now contributes largely towards the revenues."

Mrs. Cronwright Schreiner, better known as "Olive Schreiner," who, like her husband, since the war began, employed herself in representing the Boers as a gentle, benevolent people, also painted them in her books written a few years before as just the contrary. In her "Story of a South African Farm" and other works the Boers are always described as cruel and degraded, taking pleasure in the barbarous flogging of the native slaves, and even of white boys and girls in their service, and the Boer woman especially is described as having "no manners, with disgusting habits, from whose filthy mouth cant phrases roll glibly enough, but whose heart understands less of the teaching of Christianity than the natives around them, and who is animated by a *vindictive hatred of the British*."¹

We can only suppose that both in the case of Mrs. Schreiner and that of her husband and of Mr. Stead this sudden and complete change of attitude on their part must have been due to some powerful secret influence,

¹ *Daily News*, April 27th, 1900.

Mr. Thomas, a Swiss by birth, but who had been for nearly forty years a burgher, first in the Orange Free State and afterwards in the Transvaal, wrote a book at the time of the war, entitled "*Origin of the Anglo-Boer War Revealed.*"¹ Mr. Thomas was no enemy, but a warm friend of the Boers, and a great admirer of Mr. Kruger, whom he described as "an exemplary Christian, a grand old Boer, the very personification of noble patriotism." His testimony therefore concerning the cause of the war and the part played by the Bond is of peculiar value.

He says: "It is with real grief that I must record my conviction against the Boer nation as solely and entirely guilty, but with this qualification, that its responsibility is greatly attenuated by the fact, as I shall endeavour to show, that the bulk of the people has been *unconsciously decoyed as tools of a gigantic fell intrigue*, a conspiracy which was inaugurated some thirty years ago by an infamous Hollander coterie and operated since by its product, the now well-known association, the Afrikaner Bond, with its significant motto 'Afrika voor Afrikaners,' its object being no less than the eviction of all that is English from South Africa."

We may here remark that Holland is bound by treaty to Britain, who is pledged to defend her independence, and that the Dutch, as a nation, are our good friends and allies, and would be the last people to adopt a hostile attitude towards us. But the Jesuits have their agents in every country, through whom they can always gain a party subservient to their designs, and we may be certain that they would endeavour to obtain a party among the Dutch in preference to any other people for the purpose of exciting the ambition and stirring up the racial animosity of their compatriots in South Africa.

Mr. Thomas says that his object is to unmask what he designates as "**the Conspiracy of the Nineteenth Century,**" and "to open the eyes of the misguided Boer people to *the wicked artifices* by which they have been seduced

¹ Hodder and Stoughton.

from friendly relations with England into an unjustifiable war, without any reason or provocation, and despite a persistently loyal and sincere friendship and confidence observed towards the Boers by the British Government and by the English people in South Africa."

"How exceedingly subtle," he says, "must have been the agencies to operate such processes of reasoning, such deception and aberration, in honest minded and even godly people."

Speaking of the proposals of franchise reform made by Mr. Kruger at and after the Bloemfontein conference, Mr. Thomas says:—

"These offers could hardly have been made in sincerity, but rather as a temporary device to meet the susceptibilities of the advising Powers, *for all the time preparations for war were never relaxed for a moment, but were pushed on with extreme vigour.* On the other hand, the British programme, seeking to ensure peace by the franchise expedient, had been strictly followed, without deviation. To sum up the situation. It was a diplomatic contest on the part of Great Britain, aiming at peace and to safeguard her possessions and prestige, while the Afrikaner Bond, on the other hand, continued in the work of sedition and preparing for a war of usurpation.

"All the while the old device had been put into practice of hiding Bond guilt by accusing England of designs against the integrity of the Boer Republics, but directly after, in the exultation of victory, the mask was shamelessly dropped, and Boerdom stands out defiantly and nakedly self-confessed, aiming at conquest and supremacy over all South Africa."

After enumerating the Boer armies and the modern artillery and trained artillerymen they had collected, even before the Jameson raid, Mr. Thomas says: "The climax of duplicity is reached when it is averred that the pursuit of such an organized programme *during the past twenty years or more* had meant peace only, never a thought of conquest. The Afrikaners would have preferred the war to have been delayed a little longer—

preferably to a moment when England might be embroiled elsewhere."

Mr. Thomas was not alone in attributing the war to the secret agitation of the Bond and to the means used by its leaders to deceive the burghers. Many of the Boers themselves fully recognised that they had been the dupes of the Bond, and some of the most influential burghers of the Orange River Colony addressed a petition to Lord Roberts on the subject, in which they said: "The conciliation deputation in Europe which is agitating for the restoration of the independence of the late Republics is engineered by the Bond, which is the cause of all our troubles. We want rest and peace under the British flag. The Bond has been for years insidiously working upon the feelings of the people, the result being sorrow and desolation.

"The petitioners pray for the banishment of the leaders of the war party in both Republics for a number of years to stop their present pernicious influence. They ask for steps to be taken to prevent *clergymen exercising political influence from their pulpits*. They pray Lord Roberts to use his influence to frustrate the ends of the agitators, as if their independence is restored, they fear a repetition of what has gone before." ¹

It is evident from the above that, with the exception of a certain number of individuals whose greed and ambition had been inflamed by Bond agitators, and the ignorant farmers who were so easily deceived by the grossest falsehoods and misrepresentations, the better class and more intelligent burghers were opposed to the war and recognized the advantages of living in peace and security under British protection. It shows, in short, that the conspiracy for overthrowing British rule in South Africa was not the result of any spontaneous desire on the part of the Boers themselves, or the product of natural causes, and that had it not been for agitation from without, it would probably have never arisen.

The object of the Bond was to overthrow the British

¹ Quoted by *The Globe*, September 14th, 1900.

power in South Africa, to rob us of one of the most important positions in the world, a position which, as Admiral Colomb said, "guarded and controlled all the sea routes to the Southern Hemisphere, and which, lost to us would mean *a blow struck at the heart of the Empire*"; and this is the object for which "*Rome is working as it ever has worked and ever will.*"¹

The slumbering discontent of the Boers, which in time would have probably died away, was fanned into a flame by the Bond, and considering that the object aimed at, viz., the overthrow of the British rule in South Africa, was equally the object of Rome and the Jesuits, that the avowed purpose of the latter was to engender hatred against those opposed to their ambition, and that calumny was the weapon they used to effect their purpose, it is difficult to believe that the Jesuits did not make use of so manifest a means of effecting their object as that which offered itself in the discontent of the Boers, or that the Bond which made such use of Jesuit weapons, was not, in a great measure, the creation of their secret agents. This conclusion is supported by other considerations.

The Bond was founded by Messrs. Reitz and Borckenhagen with the assistance of a *clergyman* of the Dutch Church, the Rev. Du Toit, and it is a remarkable fact that the Dutch *clergy*, as a body, were also, from the first, the foremost and most active in fomenting hatred and sedition, and in promulgating lies and calumnies against the British.

The Rev. Horace W. Oxford, Canon and Chancellor of Bloemfontein, in reply to the misrepresentations of the Dean of Durham, wrote: "I am sorry to say that one class of men who are terribly responsible for the misguiding of the Boers has been the ministers of the Dutch Reformed Church. I grieve to say that I have been unable, except in a few cases, to retain my respect for them. The minister of Jacobsdal told his people from the pulpit that the English were 'a nation of Atheists, dissolute to a

¹ See p. 73.

man.' The minister of Brandfort said that 'if the English won he would say that the righteous God had left His throne and the unrighteous God has taken His place.' I mention these because they were said while I was in those places, but they show the spirit in which the ministers have throughout the war tried to incite the burghers and keep them up to fighting."¹

It was a Dutch clergyman named Vos who was responsible for the brutal flogging with sjamboks to which the unfortunate refugees from the Transvaal at Kroonstadt at the outbreak of the war were subjected. He was arrested on the English advance on May 12th.

We have also seen that the burghers of the Orange River Colony prayed that steps might be taken to prevent these clergymen exercising political influence from their pulpits.

These Dutch ministers also never ceased to urge the continuance of the war long after the Boer leaders and their followers were prepared to surrender. In June, 1901, the Rev. Mr. Kuhn, an honourable exception to the rest, published a passionate appeal to the rest of the Dutch clergy to cease inciting the Boers to continue the war, and declared that their encouragement was directly responsible for its continuance. He also stated that, when expostulating with the burghers and pointing out the ruin they were bringing on their country by prolonging the struggle, they invariably replied, "**Why then is the Dutch Church both here and in Cape Colony on our side? Why is the Rev. Andrew Murray on our side?**"

But what is still more remarkable is that these professed ministers of Christ are now, and have been ever since peace was declared, preaching a gospel of revenge, spreading calumnies against the British which they must know to be false,² and urging that their children and children's children must be taught never to forget the wrongs they suffered during the war.³

¹ *St. James's Gazette*, April 10th, 1900.

² See meeting of Dutch Reformed Church in Cape Town, reported in *Cape Times*, *Daily Telegraph*, October, 1903.

³ *National Review*, December, 1904, p. 738.

When then we see one particular class of men among the Dutch in South Africa who, from their calling and profession, should be the very last to stir up envy and hatred, using the very weapons of the Jesuits in order to do so, and continuing to do so, when the majority of their fellow-countrymen were willing to live in peace with the British, this wholly anomalous attitude on their part would be inexplicable save on the supposition that they had fallen under the influence of the secret agents of Rome.

Ever since the Reformation Rome has sought to stir up hatred and sedition in the countries opposed to her ambition. Her agents, the Jesuits, from the very first were instructed to privily creep into the Protestant communities, and by pretending to be *Protestant ministers*, gradually to introduce doctrines and teaching which would further their designs. If then they wished to sow hatred of the British in South Africa, they would first of all endeavour to obtain positions of trust and influence in the guise of Lutheran ministers in the Dutch Church, the clergy of which offered the most perfect tools for effecting the object they had in view. For not only is Protestantism practically dead in the Lutheran Church, but its doctrines have become a mere travesty of Christianity, and, like a large proportion of our own Nonconformists, its superficial religion is dominated by secular and political interests.

Speaking of the work of the Jesuits in Oxford in the reign of Elizabeth, Mr. Froude says: "Oxford was saturated with *sentimental devotion*, and became the nursery of error and vindictive cruelty against Protestantism and sober truth."¹ For sentimental devotion, while it blinds the conscience, is merely psychical feeling, and by inflaming the imagination and passions leads the devotee to sanctify sin, as was the case at Oxford, where most of the plots for rebellion and for the murder of the Queen were concocted. When then we see the same sentimental devotion enforced by high flown and exaggerated expressions of piety amongst certain leaders of the Dutch clergy

¹ "History of England," vol. XI. p. 308.

in South Africa, and accompanied by the same vindictive malice, and promulgated by the same calumnies, it would be folly to shut our eyes to the conclusion that the agencies in both cases must be the same.

Considering the way in which Rome, by her secret agents posing as Protestants in the churches of England, has obtained among them numerous adherents devoted to her interests, would it not be absurd to suppose that she failed to do the same in the Dutch Church of South Africa, the one country which she was doing her best to wrest from England's grasp by sowing hatred against her in every Continental nation, in the hope of getting them to combine against her?

How else are we to explain the fact that these ministers of peace have ever since continued their agitation against British rule and their falsehoods and calumnies against British soldiers? For while the rest of their countrymen with a few exceptions have settled down, and are willing to live at peace with the British, the Rev. Andrew Murray and these Predicants, together with the Bond, are still seeking to stir up hatred and sedition? "*By their fruits ye shall know them.*"

When we see a whole body of men making use of Jesuit weapons in order to carry out the special objects of the Jesuits, viz., to stir up hatred against the British, we must conclude that an action in such violent opposition to their calling and profession must have been the result of some powerful secret influence at work amongst them, and that this influence could only have emanated from Rome, who, by means of a few astute agents in their midst, had been able to work upon the passions and sentiments of the more ignorant and superficial majority and make them willing tools for her designs.

The war in South Africa is now a thing of the past. The attempt to form a coalition against this country during its continuance failed, and the campaign of calumny on the Continent has now practically subsided, save in Germany. This is an evidence how little it was due to any spontaneous feeling on the part of the Con-

tinental peoples themselves, and how wholly dependent it was on the inflammatory agitation of the Jesuit and reactionary Press. In Republican France especially, which has banished the Jesuits and their affiliated orders, and separated the State from the sinister influence of the Church of Rome, there is the greatest friendliness towards this country, which, through the wise diplomacy of King Edward, has been developed into an "Entente Cordiale." France, in short, is now as much the enemy of Rome and the object of her enmity as England is. In a recent interview with the Pope, the latter indeed darkly hinted that the day was approaching when retribution would be inflicted on France for her opposition to the power of Rome. "Wait," he said, "I myself choose to wait. When we are able to ascertain the exact plans of our adversaries, we will in turn disclose ours. We are ready. They would have the humble vicar of the Lord Jesus Christ abstain from waiting before uttering the irrevocable words which he will have to utter. It will all be done little by little. But I promise you it will be done."¹

Nor must we suppose that the hostility of Rome to this country has ceased, or that the activity of her agents, the Jesuits, has abated. That activity, as will be pointed out, has merely taken another form. In the meantime, South Africa, which offers such a field of enterprise to our enemies, has again become a centre of unrest and possible danger which has been largely due to the action of the Pro-Boer element in the present Government.

The rising also of the black population in Natal and Zululand was full of significance, for here again we find that the agents who have stirred up this rebellion are a certain body of clergy, the ministers of the so-called "*Ethiopian Church*"; and the fact that the avowed aim of this Church from the very first was to excite rebellion, is strongly suggestive of its Jesuit origin. For who but they are the originators of rebellion, and sedition, and who but they would make use of religion as a cover of their

¹ Interview with the Pope, *Daily Express*, February 21, 1906.

designs? We shall refer to the action of this Church later on.

It is very significant that from first to last the origin of discord in South Africa has been due to the professed ministers of the Christian religion.

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Rome can no longer depend upon the sword of France for the subjugation of Britain; but she has a yet more powerful weapon available in Germany, animated like her by hatred to England and the desire for the overthrow and humiliation of the British Empire, while the ruler of Germany is the close friend and ally of the Vatican.

PART II

GERMANY

CHAPTER V

GERMAN HOSTILITY AND AMBITION

ALTHOUGH the ignorant, and those whose wish is father to the thought, may shut their eyes to German hostility and her avowed desire for the humiliation and overthrow of the British Empire, none who have studied the question have the slightest doubt of her hostile intentions, however much they may be at present disowned, or that a successful invasion of England by Germany in the near future is not only probable, but is being made a practical certainty by the ever-growing facilities for its success which are being brought about by the steady weakening of the defences of this country and by the refusal of the majority of the nation to even contemplate the danger.

We have pointed to the fact that the hatred to this country, which rose to such a height on the Continent during the Boer war, was entirely due to the influence exercised by the Vatican and Jesuit Press on the reactionary and revolutionary classes. To suppose that the great mass of respectable Frenchmen hate the British is clearly false, and as the campaign of slander in France has ceased, a strong and growing friendship exists between the peoples of the two countries.

This is not the case in Germany. In no country was this campaign of calumny carried on with such virulence as in Germany during the Boer war, and considering that in other countries it was plainly due to the Press controlled by the Vatican and the Jesuits, we must conclude that they were equally active in Germany, more especially as

a large portion of the people are Roman Catholics. And we have seen that it is the unceasing aim of the Jesuits to imbue these with hatred towards Protestant Britain.

The hatred of Germany to England commenced long before the Boer war, and it was due, not to any spontaneous feeling on the part of the people themselves, but to articles in the Press and to the studied and unremitting efforts of men of talent and letters, who sought to inflame the envy and jealousy of their countrymen against the British. In illustration of this we may quote from the able articles by Sir Rowland Blennerhassett and other diplomats and writers of knowledge and experience in *The National Review*, a journal which has done more than any other to expose the true state of public feeling in Germany. These articles should be carefully studied, but, in the meantime, the extracts which we give may enable the reader to form a fair idea of what we have to expect from German ambition and hostility.

Foremost amongst the German authors who have inflamed the minds of their countrymen against Great Britain is Professor *Treitschke*, whose writings are read throughout Germany, and have exercised a most profound influence upon German thought. He is called "the supreme educator of the Nation," "the fiery herald of the new Empire."¹

In 1884 he wrote: "We have reckoned with France and Austria. The reckoning with England has still to come, it will be the longest and most difficult." "*Britain must be destroyed*" was the motto of Treitschke, and "he has succeeded," says Sir Rowland Blennerhassett, "in implanting in the hearts of his countrymen a hatred for England equal to his own." "Leading Germans," says this veteran diplomatist, "constantly assure us that nothing we can ever do will ever secure for us the friendship of their country. In the capitals of Europe and elsewhere German diplomatists systematically speak of England in language depreciatory and hostile. Germany

¹ *National Review*, July, 1905, p. 774.

is therefore now preparing to wage with England a similar war to that she waged with France."¹

"Treitschke was never tired of saying that England was a selfish, money-loving, contemptible Power, and had acquired a position in the world to which she was not entitled. He was never weary of sneering at the 'unwarlike Islanders,' and he insisted that once the German Fleet was in such a state of efficiency and power, as by concentrating, to **command, even for a short time, the North Sea, a swift 'blow at the heart'** would make an end of the British Empire. It is the policy openly advocated now in Germany, not alone in the Press, or merely by retired naval and military officers, but by responsible statesmen and chief ministers of the Kaiser."²

Professor *Mommsen* was another eminent German who strove to stir up hatred against England, and in his famous letter to the *North American Review* he said: "Every German is at heart with the Boers, and that not because their cousinship is a little closer than the English, but because of German hatred to England."³

Herr *Albert Schaffle* and *Delbruck* (the latter of whom is one of the most influential guides of the German people at the present day) are preaching the same Gospel as Treitschke and Mommsen, and have told the world that **"the next great struggle of the Germans will be a combat for the annihilation of England."**⁴

Delbruck, it may be remarked, was the teacher of the present Kaiser, whose ambition and strenuous efforts to increase the power of the German Navy are avowedly directed against Britain, and his constantly betrayed hostility to this country are unquestionably due to Delbruck's teaching, with which he was imbued from his earliest youth.

In an article contributed to *The North American Review*, Delbruck said: "A nation as well as an individual must

¹ Sir Rowland Blennerhassett in the *National Review*, June, 1902, p. 557.

² Ibid., *National Review*, February, 1903, p. 919.

³ Ibid., *National Review*, December, 1903, p. 551.

⁴ Ibid., *National Review*, June, 1902, p. 557.

seemingly either love or hate. So the nation which once celebrated with delight the memory of the *belle alliance* of Blucher and Wellington at Waterloo, has now directed its hate against England. Englishmen must have no delusion on this point."¹

Alluding to the visit of the Kaiser to England in 1902, the Bavarian peasant leader, *Memminger*, said: "We curse the day on which the Emperor landed in England."² This sentiment was to be expected from a Roman Catholic under the influence of Rome and the Jesuits, whose avowed object is to imbue Catholics with hatred of Protestants, and the Bavarian Press, as we have seen, was foremost in propagating calumnies against this country during the Boer war.

The German newspaper, *Die Zeit*, took, however, a different view of the Kaiser's visit to England. It said: "In Germany there is a fierce hatred of England, and the Emperor William risked the whole heritage of the popularity of his house, and deeply wounded the feelings of his people when, disregarding that hatred and the ill-natured greetings of the English Press, he shook hands with his uncle, sat at table with his dragoons, and carried on a long conversation with Chamberlain at Sandringham." But it goes on to say that "the greater the hatred of Germany for England, the more urgent is the duty of the German Government to prevent a breach between the two countries (until Germany is prepared). Therefore the Germans will, sooner or later, be forced to recognise that the journey to England, which was so profoundly distasteful to the people, was a sacrifice which the Emperor was obliged to make in the real interests of the country, while fully conscious of its serious character."³

In addition to leading literary authors, the whole German Press has devoted its attention to spreading calumnies against England with the object of engendering hatred against this country. As in other countries, this

¹ *National Review*, November, 1902, p. 352.

² *National Review*, December, 1902, p. 499.

³ *National Review*, December, 1902, p. 500.

campaign of calumny broke out with increased virulence at the commencement of the Boer war, but while it has since practically subsided in other countries, it continued in Germany until quite lately. It is wholly false to suppose, as has been asserted by our British "*Pro-Germans*," that these calumnies were confined to "*The Gutter Press*." Such first-class journals as the *Kreuz Zeitung*, *Berliner Post*, and *National Zeitung*, were quite as malignant and mendacious as the lowest of the gutter press of France and Belgium.¹ The Athenæum Club with great labour has collected a series of pamphlets, fly-sheets, placards, post-cards and songs, amounting to 83 volumes, relating to the Boer war, and in comparing the German caricatures of England and the English during the war with those of other countries, the former are found to "far exceed in brutal hatred the most obscene productions which appeared anywhere else. The artistic and literary merit moreover of publications hostile to England was very much greater in Germany, showing that they were *the expression of a more cultured class*, and revealing a more deeply seated hostility."²

As in other countries, much of this animosity was undoubtedly due to the influence of the Vatican and the Jesuits, and considering the large number of Roman Catholics in Germany and their power in the Reichstag, that influence would naturally be powerfully exercised. But, as pointed out by an able writer in the *National Review*, all the most important papers in Germany, such as the *North German Gazette*, *Koelnische Zeitung*, *National Zeitung*, *Post-Lokal Anzeiger*, *Tagliche Rundschau*, as well as the great provincial dailies, are under the control of the Government, which takes good care to prevent the publication of any articles or expressions adverse to its views. This supervision is shown in the attitude of the press towards Russia, with whom it is Germany's traditional policy to be on good terms. Anything hostile

¹ "Principles of German Press," as revealed in Busch's "Life of Bismarck," *National Review*, November, 1902, pp. 351-353.

² Sir Rowland Blennerhassett, *National Review*, December, 1903, pp. 546, 547.

to that country is instantly suppressed, and it is therefore evident that the calumnies against this country had *the full approval of the Kaiser and his Government*. In short, all these journals get their most important information direct from the Wilhelmstrasse, many of their articles are written to order, and one and all may be regarded as semi-official and as expressing the views of the Government.¹

In spite of the various expressions of good-will towards England which the Kaiser has from time to time indulged in, his real hostility and ambitious designs against this country have been so often betrayed that one cannot place much reliance on his diplomatic effusions. The so-called "*impulsive telegram*" to President Kruger, congratulating him on his defeating British designs "without the aid of Germany," was in no sense impulsive, but a carefully prepared "*ballon d'essai*," and was submitted to the German Cabinet before being despatched. It was an attempt to form a coalition against England, but the attempt, as confessed by Count von Bülow, failed, and only served to reveal the isolation of Germany. "I am guilty," said Von Bülow, "of no diplomatic indiscretion when I say that this telegram had at any rate 'the good effect' by virtue of the reception which it met, not in Germany, but outside Germany. It had the merit of making the situation so far clear to us that its reception obviated all possibility of a doubt that in the event of a conflict with England in Africa we should have had to rely solely on our own strength."² Nothing could reveal more clearly than this statement Germany's intention of attacking this country whenever she could do so with the hope of success.

At the same time, the German Foreign Minister, in a despatch, declared that "the independence of the Transvaal was a German interest." This statement naturally led President Kruger to count upon the intervention of Germany in the event of war with England,

¹ *National Review*, December, 1904, pp. 635-641.

² *National Review*, May, 1904, p. 358.

and confirmed him in his hopes of being able to drive the British into the sea. It was therefore a decisive factor in bringing on the war.¹ This belief was further confirmed by the help he received from Germany in guns and munitions of war, and in the construction of the fortifications of Pretoria by German engineers. The remark also of Count von Bülow just before the Boer war that "*the British Empire was not unlikely to break up*,"² sufficiently indicated German hopes and expectations.

That the Kaiser would have interfered by force at that time if only the German Navy had been anything like the strength it now is, was bluntly confessed by him when he said to those who called upon him to intervene in the war: "If the increase in the Navy which I demanded with urgent prayers and warnings had not been stubbornly refused during the first eight years of my reign, in how different a manner should we now be able to promote our prosperous commerce and our interests over sea."³

The Kaiser's animosity against England was plainly revealed on the occasion of his visit to the American yacht while cruising off the coast of Norway in the *Hohenzollern*. He described the English as a decadent nation, our Government as rotten, and abused King Edward in language which cannot be reproduced. The Americans were astonished, and still more amazed was the one Englishman present, who had been overlooked in the general introduction.⁴ The attempt to deny this in the German Press utterly failed.⁵

That the ambition of the Kaiser is to wrest from England the command of the sea cannot be doubted. His message to the Tzar, "The overlord of the Atlantic to the overlord of the Pacific," sufficiently indicates this, as also his remarks, "Our future lies on the water." "The trident must be in our fist." "We must arm with

¹ *National Review*, October, 1902, pp. 160, 161.

² *National Review*, November, 1902, p. 355.

³ *National Review*, November, 1902, p. 359.

⁴ *National Review*, December, 1902, p. 502.

⁵ *National Review*, January, 1903, p. 684; February, pp. 857, 858.

the view of meeting the most dangerous naval conflict possible."¹

The article by H. W. Wilson in the *National Review* of May, 1904, shows how rapidly the German fleet had increased in power even at that time, as compared to ours; and since then that increase has been still more marked, while, as pointed out by Mr. Wilson, the fact that the German fleet is concentrated in Home waters, and that ours is obliged to be more or less scattered, will be an all powerful factor in the future.

Speaking of the utterances of the German Emperor, M. Bérard, Professor at the *Ecole supérieure de Marin*, stated that, "during the last ten years, twenty or thirty of his pupils have repeated textually the same phrases, not dropped from the Imperial lips in private interviews, but uttered with the emphasis of gesture in the circle of official representatives; and always the Emperor expounded the imperious reasons necessitating a Franco-German entente. The object was always a crusade either of the Continent against England or of Europe against the United States, or against Yellow Asia."²

The policy of the German Government for years has been to allow free expression in the German Press to articles inflaming the hostility of the people to this country. For it is by this means that the Kaiser is able to get the Reichstag to vote funds for such increase to the Navy as will enable Germany to give effect to that hostility in a war with England. But, meanwhile, the policy of the Government is to avoid, on its own part, any open acts of hostility. "In our attitude towards England," said Herr Basserman in the Reichstag, "we must keep cool, and *until we have a strong fleet it would be a mistake to let ourselves be driven into a hostile policy towards England.*"³ That is to say, "when we have a sufficiently strong fleet, we can throw off the mask and reveal ourselves as the enemy of England." So also Dr. Hasse at the

¹ *National Review*, May, 1905, pp. 396, 397.

² *National Review*, June, 1905, p. 567.

³ Article in *The Spectator*, October 18th, 1904; *National Review*, November, 1902, p. 359.

Pan-German Congress, while insisting that the time had come "to double our naval armaments," advised his hearers "to speak and write about England as little as possible."¹

In the meantime, every effort has been made to create discord between England and other countries. In the war between the United States and Spain, Germany was notoriously unfriendly to America, and but for England's friendship to, and support of, the United States, European intervention would certainly have taken place, an act on the part of England which the United States has never forgotten. Yet Germany, in order to throw dust in the eyes of the American people, tried to persuade them that England, through her ambassador, Lord Pauncefote, at Washington, had endeavoured to provoke a European coalition against the United States. The attack, however, was so audaciously and palpably the opposite of the truth that it signally failed.²

Then there was the case of Dr. von Holleben, the ambassador of Germany at Washington. "The methods employed by Dr. von Holleben as a sower of strife between the United States and Great Britain were so persistent and flagrant as to become a matter of common knowledge in the American capital."³ The attempt was, in short, overdone and failed, and von Holleben was recalled.

Germany also sought by means of Russia to sever or weaken the alliance between England and Japan, with the result that in June, 1903, Reuter's correspondent at Berlin wrote: "Russia has for some time past been endeavouring to dissolve the Anglo-Japanese Alliance, and the visit of General Kuropatkin, the Russian Minister of War, to Japan was arranged for that purpose. Naturally Japan is expected to sever her connection with Great Britain gradually." Failing to effect this, Germany's next hope was that England's ally would be

¹ *National Review*, August, 1905, p. 926.

² *National Review*, December, 1903, p. 545.

³ *National Review*, November, 1902, p. 356.

⁴ *National Review*, July, 1903, p. 725.

crushed by Russia. It was stated that the result of the meeting of the Kaiser and Tzar at Wiesbaden on November 4th, 1903, was a Russo-German agreement concerning the Far East which was destined to be a counterpoise to the Anglo-Japanese agreement, by which it was stipulated that in the event of a Russo-Japanese war, British intervention on behalf of Japan would be met by German intervention on behalf of Russia.¹

The St. Petersburg correspondent of the *Daily Mail* wrote that "the campaign of falsehood and misrepresentation (in Russia) which is being conducted, mainly *through Berlin news agencies*, is for the purpose, through the medium of the Russian Press, of influencing Russian public opinion against England, and no opportunity is neglected to put forward any incident that may seem, by ingenious handling, to suggest that England is responsible for the Far East trouble, and is acting unfairly to Japanese advantage."²

Moreover, not only did Germany give every assistance during the war to Russia within and beyond the limits of international law, but "over and over again Kaiser Wilhelm assured Nicholas II. by word of mouth, by autograph letter, by ciphered telegram, and by primed messengers, that Russia was the authorised champion of Christendom in the Far East, and that Christendom recognised her as such. It was also the Kaiser Wilhelm who warmly encouraged and even eloquently exhorted his Imperial kinsman to persevere in the war against Japan. Down to the end of January (1905) the German Kaiser made it part of his Imperial business to confirm Nicholas II. in his resolve to struggle with the yellow skins until he should crush them."³ Hence Reuter's correspondent, writing from Tokio, October 26th, 1905, stated that "the German Government especially is an object of suspicion to all Japanese who know Europe, and there are not wanting those who say that if Japan has some day to cross swords again it will be with Germany."

¹ *National Review*, December, 1903, p. 518, 519.

² *Daily Mail*, February 26th, 1905.

³ "Julius" in *National Review*, April, 1905, p. 309.

It was manifestly the interest of Germany to involve England in the war, for it would have forced France also into the conflict on the side of her Russian ally and have obliged this country to weaken her Home Fleet in order to strengthen her naval force in the Mediterranean and elsewhere. For, until the Home Fleet can be seriously weakened, Germany's threatened "*blow at the heart*" of Britain would not be feasible. Everything indicates that Germany, with this object, had much to do in arranging for the otherwise inexplicable "Dogger Bank outrage." The best informed people in Paris at the time stated that all the warnings to Russia of an intended Japanese attack in the North Sea were conveyed by German agents.¹ Responsible newspapers alleged positively at the time that the German Emperor took an active part in the game of scaring Russia, by addressing a personal warning to the Emperor Nicholas on the eve of the departure of the Baltic Fleet (respecting the supposed Japanese torpedo boats in English ports), while directly the outrage occurred, it was asserted in well-informed French quarters that the Kaiser telegraphed to the Tzar that in the event of a war with England Russia might count on German support.² It is also certain that Germany urged Russia at the time not to yield to British pretensions, and that the German Fleet was ordered to mobilise, with the result that a strong British squadron was ordered to proceed at full speed from Lord Charles Beresford's fleet at Gibraltar to reinforce the Home Fleet, and that war with Germany was then considered imminent.

The fact that the Dogger Bank was thirty miles out of the course of the Russian fleet suggests that the action was pre-arranged and intentional. Considering the straits into which Russia had been brought by the war, and how fully it was recognised that the voyage of the Baltic fleet to the Far East was a hopeless undertaking, it was natural that Russia would have welcomed any chance of involving England, and therefore France,

¹ *Daily Mail*, October 27th, 1904.

² *National Review*, December, 1904, p. 586.

in the war. This would have given Russia an excuse for making terms with Japan and of transferring the struggle to Europe, in which case Russia, Germany and France would have been combined against Britain. There is also little doubt that the outrages by the Russian volunteer fleet on British vessels were undertaken with the same intention, viz., of dragging this country into the war.

That this was fully recognised by both the English and French Cabinets at the time of the Dogger Bank outrage, there can be little question, and owing to their combined action the attempt to drag the two countries into war was defeated. Great indignation, however, was expressed at the time by many people in this country (who did not recognise the greater issues at stake) at the superficial apologies offered by Russia and at the seeming supineness of the British Government.

It was natural that great wrath would be felt in Germany at "the Anglo-French agreement" which, while it gave England a free hand in Egypt, gave France a free hand in Morocco. The hopes of isolating England and involving her in a quarrel with France, or with France's ally, Russia, were further off than ever. The *Reichsbote*, an influential journal in close touch with the German Court, exclaimed, "Germany is apparently not taken seriously in the Councils of State. Where is Germany's place in the Sun? All that Germany possesses is the friendship of the Pope." Another important journal, the *Rheinish Westfälische Zeitung*, wrote: "Bismarck taught us that it was in the interests of Germany to set England and Italy by the ears with France. The result of the Entente is a complete change in the international situation and not to Germany's advantage." The suggestion, however, was made that, "Germany is overflowing with people and wants naval bases, while Morocco is a suitable country for colonising, and offers good positions for naval bases, and as England is eliminated from the Moorish question, Germany has only France to deal with; the situation is so favourable that even Count Bülow will

have the courage to exploit it. The hour is come when Germany must secure Western Morocco from the Atlas to the sea."¹

Neither Count Bülow, however, nor the Kaiser, saw his way to *exploit* the situation *at the time*. But later on, on March 31st, 1905, the Kaiser paid his visit to Tangier with the express object of upsetting the terms of the Anglo-French agreement. By that agreement France was to have a free hand in Morocco, in order to institute the much needed reforms in that country, the lawlessness of which was a constant danger to her Algerian colony. For as that colony bordered on Morocco, France was the one power whose interests were threatened by the continued misrule in Morocco. The Kaiser, however, informed the Sultan's delegates that "the present was an unsuitable time to introduce reforms on European lines, and that all reforms should be founded on Islamic law and traditions," and gave them to understand that they might count on Germany's support against France. This was naturally welcomed by his audience, for it practically asserted that there should be no reforms save those that the Sultan chose to make.

The Kaiser also said that he had come to Tangier "to assert that he would maintain the absolute equality of German economic and commercial rights, and would not allow any power to obtain preferential advantages." The assertion was a mere pretence, an excuse for interference, for not only is German trade with Morocco infinitesimal, but it was well known that the Anglo-French agreement provided that all nations should have equal commercial rights in Morocco. M. Delcassé replied to this by reiterating in the French Chamber that "the agreement placed the commerce of all nations with Morocco on an equal footing," adding that "the opposition of persons whose interest it was to maintain the present anarchical situation would not alter the decision of France."²

¹ *National Review*, May, 1904, p. 357.

² *National Review*, May, 1905, pp. 376, 377.

This was the signal for war against M. Delcassé, the more so as he had already thwarted Germany in her attempt to induce France to go to war with England over the Fashoda affair. For it was wholly due to M. Delcassé's recognition that a good understanding with England was the true policy for France, and his openly expressed determination to attain that good understanding that a conflict was averted.¹

Therefore M. Delcassé was denounced by German diplomatists as a firebrand in the different European capitals, and the Kaiser was represented as so *alarmed* at his efforts to isolate Germany, and by the rumours of further Anglo-French developments, that he might be tempted to anticipate matters by a *preventive war*.

In support of this, Germany strengthened her garrisons on the French frontier, and when France responded to this by a similar movement, the Kaiser, ignoring his own provocation, sent a notification to France that unless she stopped this military movement Germany would consider it an unfriendly act. The result of this step and the thickening trouble in Morocco was the attainment of Germany's object, namely, the resignation of M. Delcassé,² the staunch upholder of friendship with England.

The whole object of these proceedings was to overthrow the *entente cordiale* and detach France from England. For Dr. Schiemann, the friend and confidant of the Kaiser, stated that "Morocco was a mere incident in the general ensemble, which extended far beyond the affairs of the Sherifian Empire. What we all want in Germany is an understanding, a rapprochement with France. To my mind it would be difficult for France to remain neutral in the event of a conflict between Germany and Great Britain. Indeed it would be impossible for her to maintain such a position between two adversaries equally anxious to have her on their side. Moreover, Germany, since her experience under M. Delcassé, would be entitled

¹ *National Review*, February, 1906, p. 989.

² Article in *New York Sun*, *National Review*, July, 1905, pp. 749, 751.

to mistrust France. France must, therefore, decide which side she would take in case of a conflict between Germany and England.”¹

Prince von Donnersbrück, the Emperor’s confidential agent, also made the following direct threat to France, in order to detach her from England: “In the event of war you may be victorious, but if you are vanquished peace will be signed at Paris. Do you expect that England will make common cause with you? That may be. Let us suppose things are as favourable as possible for you. She bombards our ports, destroys our fleet, ruins our colonies. With your milliards we repair the damage of every kind she has done us. If we occupy your territory she will be powerless to dislodge us from it.”²

The speech of Count Speck von Sternberg, deputy of the Reichstag, aimed at producing a similar result by a European combination against Britain. He said: “In presence of the common danger involved in the absorbing programme of economic conquests of the Anglo-Saxon race, why should not the people of the old Continent, who are all threatened to the same extent in their vital interests, forget their past quarrels in order to defend their collective patrimony?”³

Frenchmen, however, fully recognised the real object of these articles, which the *Echo de Paris* summed up as follows: “What is aimed at is to induce France to make a radical change in her foreign policy, to compel her to cancel the ententes and agreements she has concluded—to renounce the legitimate ambition of playing a part in the world, and finally to sign her permanent downfall.”⁴

M. Jaures, the French Socialist deputy, also published an article both in the *Vorwärts* of Berlin and the *Humanité* of Paris, in which he said: “What would be intolerable is that our country should be expected to break with England and to denounce the part of good harmony which it has concluded with her. We no more want to

¹ *National Review*, July, 1905, p. 752.

² *National Review*, July, 1905, p. 753.

³ *Ibid.*, July, 1905, p. 754.

⁴ *Ibid.*

purchase a rapprochement with Germany by a rupture with England than we want an agreement with England which would be directed against Germany. If directly, or indirectly, a repudiation of the Franco-English friendship were expected of us, we shall be uncompromising, and if there were any pretence of dragging us, in spite of ourselves, into an attitude of hostility towards England we should resist to the last breath. The understanding between France and England is a victory of civilization and a guarantee of peace."

The real object of Germany's interference in Morocco where she had no appreciable interests, her opposition to all France's legitimate demands for the internal reform of that country, and her threats of war with France and warnings of the dire consequence of such a war to France, were, as we have seen, in order to detach France from England and induce her to become Germany's ally against England. It was, in effect, the offer to France of either alliance with Germany, or of Germany's vengeance.

This object was openly acknowledged by the *Kreuz Zeitung*, the official organ of the German Government, which wrote on July 16th, 1905, when France had yielded to Germany's demand for a conference on the Moroccan question: "Peace had not by any means been the primary consideration in the Moroccan question, but rather *the Anglo-French agreement*. If these negotiations had failed, war would have ensued as a matter of course. But they proved successful, and that simply because the *ultima ratio* was visible in the background." ¹

The latter statement, however, is hardly correct. For Germany finally failed, and it was because the *ultima ratio* was *too visible*. When asked in the Reichstag why Germany had not managed to create friction between France and England, Count Bülow replied that "Frederick the Great could only make trouble *after disclaiming all intention to do so*." ² Both question and answer sufficiently revealed the true aim and intention of Germany.

¹ *National Review*, February 1906, p. 996.

Ibid., January, 1905, p. 794.

Germany hoped, by raising every sort of difficulty at the Conference, that the terms of the Anglo-French agreement would be upset, but, as stated by the Paris correspondent of the *Times* before the Conference, France intended to "acquire the certainty that the Conference is not going to be called upon to revise the Anglo-French Entente or the Convention which France has signed with Spain."¹ Germany, in short, failed, and the *Entente Cordiale* between France and England is stronger than ever.

It should be remembered that when the Anglo-French agreement, including the settlement of the Morocco question, was first made, the German Government expressed itself entirely satisfied with an arrangement which, it said, only concerned those two countries. But the Pan-Germans raised an outcry against the Government. Count Reventlow condemned Prince Bülow's inaction in the Reichstag in the strongest terms, and at a general meeting of the German Colonial Society in Leipzig and Stettin, it was declared that possession of the West Coast of Morocco was indispensable to Germany in order to establish there some strong naval harbours, that Morocco was economically very valuable, and that it was most desirable that Germany should have a strong military garrison there.²

The German Government, although it made no attempt to check these outbursts of German ambition, took no step until Russia was so disabled in the Far East as to be unable to help France on land. Then it at once raised the Moroccan question on the pretence that Germany had important commercial interests in that country. The object of this was not only to break up the Anglo-French agreement, but to realise, if possible, Pan-German aspirations and obtain a port on the West Coast of Morocco. This port was that of Mogador, to which the *Westminster Gazette*, always the friend of its country's enemies, suggested Germany was entitled as a

¹ Ibid., January, 1905, p. 794.

² *National Review*, February, 1906, pp. 991, 992.

*compensation to the Anglo-French Entente Cordiale!*¹ The other port suggested was Casablanca, but as shewn by Mr. H. W. Wilson, either place, fortified in peace time by Germany as a naval and coaling station, would enable her to strike with deadly effect at our commerce in war time, or else necessitate the serious weakening of our naval forces at home and elsewhere in order to blockade it.

Although the first phase of the Moroccan question is for the present closed, the danger is not passed, for in the words of a French correspondent, "Germany wants Casablanca and means to have it."²

Having failed so far in detaching France from England by the Morocco question, Germany sought to poison public opinion against England in the United States by the following calumnies and misrepresentations sent to a leading Chicago newspaper, and represented to be the opinion of Professor Schieman, "the intimate adviser of the Kaiser and the Foreign Office on questions relating to *World Politics*."

He asserted: "British incitement of the French constitutes the chief danger of war, and President Roosevelt has brought his personal influence to bear, to dissuade England from a policy calculated to provoke the peaceably disposed French to offer Germany an intolerable affront. The Moroccan question will cause Germany to go to war with France only if the controversy be made the pretext for offending German honour or dealing a blow to our international position.

"Nothing can hold us back when affairs have taken that turn. At the present moment the possibility of war lies exclusively in the diabolical efforts of the British Press to urge the Republic to assume a position that might bring hostilities within twenty-four hours. The Kaiser and the German people are sincerely anxious for peace. Premier Rouvier and the French are similarly inclined; only the British thirst for German blood. They desire the crushing of our naval power and the

¹ Ibid., March, 1906, p. 4.

² Article by H. W. Wilson, *National Review*, April, 1906, pp. 276, 285.

limitation of our growing prestige. These longings have filled them with a fiendish desire to exploit the Moroccan crisis for our undoing.

"We declare solemnly that that is an attitude fraught with the direst consequences to European peace. We want America not to be misled by the self-righteous British Press, but to remain perfectly clear on this point, that the danger of a Franco-German war is centred to a far greater degree in London than in either Paris or Berlin.

"France's shrewdest course would be an unconditional acceptance of the Conference. The Kaiser's solemn proclamation at Tangier of the Sultan's independence imposes obligations no German thinks of evading. War from every standpoint would be suicidal for France. She is also mindful of the fact that France alone would have to pay the cost of an Anglo-French war against Germany because the Fatherland would take full retribution on French soil for its losses at sea." ¹

The absurdity and falsehood of these statements were so patent that they could not be expected to deceive the majority of the American public, nor did they do so. The terms of the Anglo-French agreement were as follows: "The two Governments agree to afford one another their diplomatic support in order to obtain the execution of the clauses of the present declaration regarding Egypt and Morocco." ² Those regarding Morocco were internal reforms, without in any way changing the political state of Morocco, and equal commercial rights for all nations. It was Germany who was trying to upset this agreement and prevent this reform by threatening war against France if she did not accede to her demands. England, on the other hand, loyally supported France according to the terms of the agreement, and so far from President Roosevelt interfering to restrain England from doing so, the United States ambassador gave his powerful support to England and France against the demands of Germany,

¹ *The Times*, July 18th, 1905; *National Review*, August, 1905, pp. 922-3.

² *National Review*, June, 1905, p. 570.

which were recognised by all the Powers as so unjustifiable that she was obliged in the end to withdraw them.

We have seen that Dr. Schiemann stated that "*Morocco was a mere incident in the general ensemble, which extended far beyond the affairs of the Sherifian Empire,*" and Prince von Donnerbrück said: "The *dernier mot* of the question raised by Germany will not be uttered at Fez, or in Paris. Russia, frustrated of her hopes in the Far East, is going to turn her attention to Constantinople. It is there the real Piece, of which the Moroccan incident is but a prologue, will be played. The Protagonists will be Russia, Germany and England."¹

It is well known that for years past Germany has been establishing her influence in Turkey. The Turkish army has been reorganised by German officers, and German influence at Constantinople was, until quite lately, predominant. She has obtained important concessions in Turkey, and among others the right to construct the Bagdad railway in the Euphrates Valley to the Persian Gulf, where she hoped to obtain a naval port at *Koweyt*. Such a port and railway would be a formidable threat to our Indian Empire, and oblige us to keep a strong fleet in the Persian Gulf. It is believed by well-informed people in Paris that in this design Germany had a secret agreement with Russia, whose aims she was supporting just as she supported her in the war against Japan. For Russia's aim was to construct a railway from *Merv* through Eastern Persia and Seistan to *Bunder Abbas* on the Persian Gulf, which would be a still greater danger to India, as by such a railway she would be able to turn our defences on the North-Western frontier of that country. But if Germany constructed the line to *Koweyt*, it would be far simpler for Russia to connect her Transcaucasian railway, which has reached the river *Arras*, with *Bagdad*, and make use of the line from thence to the Persian Gulf.

As pointed out by *The National Review*, the Euphrates Valley railway must be a wholly *political* undertaking, as

¹ *Daily Express*, May 24th, 1906.

it could not possibly be a commercial success, and Germany, not having the money for its construction, tried hard to induce British capitalists to supply the necessary funds, an attempt which was defeated by the warnings of the above-mentioned journal.

The danger to India of allowing a foreign power to establish itself on the Persian Gulf, which for years has been policed and freed from pirates by the British Navy, is so fully recognised that any attempt to do so would oblige this country to oppose it by force. Nor can it be doubted that these political movements were directed against British interests by Germany, who, as asserted by Sir R. Blennerhassett, is "*our most unrelenting foe.*"¹

The possibility of a Russian attack on India and Afghanistan is fully recognised, and the serious weakening of our Home forces, in order to meet such an attack, would of course be in exact accordance with Germany's policy and ambition. Our present cordial relations with Russia have for the present removed that danger, but Germany may yet have to be reckoned with, and not only is the railway to the Persian Gulf being pushed on, but Germany has been seeking to obtain an influence in Persia, and especially in Southern Persia, hitherto the exclusive sphere of British influence.²

Immediately following the settlement of the Moroccan question we were confronted with a new danger in the Near East, viz., the attempt of Turkey to establish herself on the Sinai Peninsula in Egyptian territory. Turkey had already constructed a railway, under the direction of German engineers, from Damascus, which followed the course of the Jordan valley to Akaba at the head of the Gulf of that name, and her attempt to seize Tabah on the Egyptian side of the Gulf would, if it had succeeded, have endangered our interests in Egypt and have threatened the safety of the Suez Canal.

The value of Tabah to Turkey was insignificant, nor could Turkey herself have had any object in opposing the

¹ *National Review*, November, 1902, p. 319.

² *Daily Express*, May 24th, 1906.

interests of this country which has consistently supported her against the ambition of Russia. But behind the Sultan was the predominant influence of Germany, and for a long time Muktar Pasha, the Turkish High Commissioner in Egypt, assisted by his German coadjutor, who was attached to the Germany agency in Cairo, had been actively stirring up sedition against the British rule. The railway across Sinai was already in German hands, and it was intended to continue it down the Eastern Coast of the Red Sea, with a port at its termination, which, it is said, will be leased to Germany. Hence the obstinacy with which the Sultan refused to withdraw from Tabah, and although the German Government pretended to regret his action in the matter, yet the official German papers energetically upheld Turkish claims and made malicious comments on our proceedings, accusing us of coveting Mecca and Medina !¹

The action of Germany in stirring up the Sultan and the Egyptians against us in Egypt was openly confessed by a writer in the *Deutsche Revue*, which is in close touch with the German Foreign Office. After explaining that it was not permissible to England to carry out the changes Lord Cromer proposed, with a view of transforming Egypt into a British possession, without German assent, it went on to suggest that "Germany may *possibly abandon opposition to Great Britain in Egypt* in return for British concessions elsewhere. Great Britain might facilitate the construction of the Bagdad railway with a terminus on the Persian Gulf in return for German acquiescence in a forward British policy in Egypt. Great Britain has repeatedly placed difficulties in the way of German policy in different parts of the world. Now Germany is able to create obstacles to British policy in Egypt."² We may therefore conclude that both the Tabah incident and the insurrectionary movement in Egypt against British rule, which lately assumed alarming proportions, were organised by Germany.

¹ *National Review*, June, 1906, pp. 542-546.

² *Daily Express*, August 4th, 1906.

The Turkish revolution and the accession to power of the young Turkish party, which is particularly friendly to England, would seem, for the present, to have neutralised German influence in Turkey. But immediately following that event came a blow to Turkey in the declaration of Bulgarian independence and the annexation of Bosnia and Herzegovina by Austria. These events may yet produce war, or, at any rate, oblige us to send ships and troops to the Near East. How far Germany may have had a hand in producing these political developments we do not know; but the statements of Dr. Schiemann and Prince von Donnerbrück that the questions raised in Morocco would be settled by Russia, Germany, and England in Turkey would appear to be not without foundation.¹

Germany has by no means given up the hope of wresting South Africa from British rule, and an illustrated paper, *Sud Africa* (Der Burenfreund), is published twice a month in Berlin with the object of keeping up ill-will between the Dutch and British in that country.

In this policy Germany has not only the powerful aid of the Bond, the Het Volk and the Dutch clergy, but it is evident that many of the supporters of the present Government in this country have done what they could to weaken British influence in South Africa and subordinate the British to the Boers and Dutch.

Germany has also been gradually accumulating a powerful force of over 20,000 men with a proportionate number of guns in German West Africa close to the frontier of Cape Colony, for the purpose of putting down the Herero rising. Considering the number of Boers who are either openly or secretly hostile to us, and the constant efforts to keep that hostility alive, and, on the other hand, the help they have received from, and their previous friendship with Germany, it is evident that, in an invasion of our colonies by the above force, the Germans could count on the assistance of a considerable number of Boers and Dutch and the good-will of the majority.

¹ Ante, pages 116, 122.

In the event therefore of an invasion of Great Britain by Germany which would necessitate the withdrawal of our troops in South Africa for home defence, Germany would have little difficulty in overthrowing British rule in that country, and if the German invasion of Britain was successful, South Africa would certainly become from that time forth a German colony.

The desire of a large section of the German nation is for the ultimate supremacy of the Boers in South Africa, and the bosom friend and intimate adviser of the Kaiser, Professor Schiemann, has declared in a recent series of articles that "The future of South Africa belongs to the Boers." So also all the recent military novels, dealing with the coming Anglo-German war, contemplate a Boer rising in South Africa and its ultimate success through the aid of German troops from South-West Africa. As remarked by the *National Review*, "It has been positively stated in the Berlin Reichstag that Germany's main object in South-West Africa is to create a base of future operations against British South Africa." The *Review* further asks how can we "explain the passionate anxiety of the Kaiser to construct a strategic railway to the frontier of Cape Colony, or the immense importation of arms?"¹

Speaking of the enormous outlay of the German Government on the Colony, the *Deutsche Konfektion* says: "Of course we cannot expect them to reveal to the world at large the real reasons—namely, that South-West Africa, by facilitating a descent upon the Transvaal and Cape Colony, is a hostage in the hands of Germany for the good behaviour of England." "German South-West Africa," writes Dr. Paul Samassa, "is in the game of world politics a strong trump card in our hands. In the case of a war with England the British Fleet will blockade the South-West African Coast, so that nothing will remain for our troops but to invade Cape Colony and live upon the country. I don't believe that an invasion will be immediately followed by a general rising of the

¹ *National Review*, April, 1907, p. 190.

Boer population, but thousands of them who have nothing to lose will join our troops," etc.¹

It is thus evident that there are three points, India, Egypt and the Near East, and South Africa, at which through the secret and unremitting intrigues of Germany we may be attacked, and by obliging us to detach a large portion of our fleet, or to denude this country of troops for their defence, afford the long-awaited opportunity for Germany to deliver the threatened "*blow at the heart*" which is to destroy the British Empire and satisfy the envy and hatred which for years has been so steadfastly nursed and fostered throughout Germany against Great Britain.

¹ "German South-West Africa as an International Factor," article in *National Review*, September, 1907.

CHAPTER VI

GERMAN PLANS OF INVASION

IT has been supposed that a serious invasion of this country is practically impossible, and that all we have to fear is a raid by a force of some 10,000 men, or, in the temporary absence of the fleet, an invasion by an army consisting, at the most, of 70,000 men, and that the troops left in this country, even after one or more *corps d'armee* had been sent to defend some distant portion of the Empire, would be amply sufficient to repel such an invasion.

This is not the opinion of our ablest soldiers and civilians who have studied the question, and the false confidence begotten by such a conclusion, and the consequent disarmament which it invites and seems to excuse, is the surest preparation for a far more serious invasion.

It is said that our fleet is an ample and all-sufficient defence against invasion, but to depend upon it alone is to put all our eggs in one basket, and in view of the danger to which ironclads are exposed, both from storms and, when unprepared, from destruction by the secret attack of the torpedoes and submarines of an enterprising enemy, they have much in common with eggs.

Moreover, the effectual defence against invasion necessitates that a very large portion of our fleet should be kept in Home waters, and considering the rapidly increasing strength of the German Navy, its concentration, and the possibility of its sudden increase by ships secretly built for it by other Powers, together with the serious weakening of that portion of our fleet intended for Home defence, it is evident that the latter might be

overpowered if attacked when unprepared, or more or less scattered ; and of this we may be certain, from the statements of the Germans themselves, a German attack would be made *without the slightest warning*.

It is not a question of the total strength of our fleet as compared with that of Germany, but whether that portion of it in Home waters would be strong enough, at a critical and unforeseen moment, to defeat the German fleet and prevent invasion. Ships are not stationary like forts, and a false sense of security, combined with other causes, might lead to a considerable portion of the fleet being in distant waters at the critical moment.

All these chances would be eliminated if we had a second line of defence in an efficient army, always on the spot, and capable of repelling, not merely an invasion by 70,000 men, but one by 200,000 men or more. It would, moreover, double the effective power of the fleet, and, by setting it free from the stationary task of guarding our shores, would not only render it more immune from unforeseen torpedo attacks, but enable it to concentrate its striking force on vital points of the enemies' communications. In short, it is fully recognised that a fleet tied down to an effective guarding of our shores would lose half its efficiency, and yet unless it is so tied down, it might not be at hand when most required, and thus would be wholly unable to prevent the landing of a formidable invading force.

Again, with regard to the force which Germany would be able to land on our Eastern coast if she had the command of the sea for forty-eight hours, there is the most profound misconception. Taking France as the supposed enemy, Mr. Balfour argued that it would be impossible for that Power to land 70,000 men in so short a time, with the transport at its disposal, and that the dangers to which such a force would be exposed in its transit from the attacks of torpedo boats, submarines, and every available battleship and cruiser, would be so great that no power would embark on such an enterprise ; that even were a large portion of our fleet temporarily absent,

there could be no fear of an effectual invasion of this country.¹

This fatal optimism was fully exposed by the military correspondent of the *Times*, and by exhaustive articles in the *Morning Post*, the *Outlook*, and the *Spectator*.

In the first place, France is not the power we have to fear, but Germany. It would, no doubt, be impossible for France to assemble any large number of transports in its northern ports without the fact being known. But, as shewn by the author of "The Riddle of the Sands,"² Germany possesses in the chain of Friesian islands, which are mere sandbanks, almost uninhabited, a perfect screen, behind which she could secretly assemble a formidable flotilla of vessels capable of conveying troops and munitions of war. The rivers Elbe, Weser, and Ems, which debouch at this point, would also afford every facility for their secret concentration, while both these rivers and several railways would admit of the equally secret and rapid concentration of troops and *materiel*.

Moreover, there are already embarkation wharves which extend for over a mile along the right bank of the Ems, and Germany is about to make the port of Emden, at the mouth of the river, a first-class torpedo base. Emden is also connected with Wilhelmshaven (the principal German naval base in the North Sea) by the Ems Canal, forty miles in length, and suitable for the passage of vessels of light draught.³

It is evident that, apart from the advantage obtained by these arrangements for the secret concentration of a torpedo fleet for an attack on the English Home fleet, they also afford great facilities for the concentration and embarkation of an army of invasion.

Again, Germany possesses in her numerous great "*Liners*," many of which are said to be capable of conveying 10,000 troops for a short voyage, and to be con-

¹ *National Review*, June 1905, pp. 576, 578.

² "The Riddle of the Sands," Erskine Childers, published by Smith and Elder.

³ *Daily Express*, April 4th, 1907.

structed to meet such a necessity, a far greater capacity for transporting troops than anything France possesses. It should be remembered also that the very last thing Germany would do would be to concentrate these vessels at any one port, not only on account of the notice it would attract, but because the embarkation of troops could be carried out with far greater celerity and precision at half-a-dozen or more different ports. These would probably be Hamburg, the mouths of the Elbe, Weser, and Ems, Wilhelmshaven, Cuxhaven, &c., while some of the troops would embark from Baltic ports, whence they would pass through the Kiel Canal,¹ their later arrival at the destined points of attack being advisedly arranged in order to avoid crowding and confusion.

There is also a total misapprehension among the majority of people in England with respect to the suddenness and rapidity with which a vast military power like Germany, with its perfect organisation, carefully thought out plans, and elaborate preparations beforehand, could concentrate and embark the forces required for the successful invasion of this country. The principle of military strategy is, previous to attack, to distribute the attacking force over a wide area, so that the enemy may have no suspicion of attack, or of the point of attack intended. On this principle, the army of invasion would be distributed in the western towns and fortresses of Germany for weeks beforehand, certain portions of it being close to the intended ports of embarkation, while it would be arranged beforehand that one or more liners, or other big steamers, should arrive at each of these ports at the time appointed, fully prepared for the reception of the troops at the nearest points, the departure of the more distant portions of the army being so timed as to arrive directly the embarkation of the first troops had been completed.

Much of the work of concentration could be done at night, and if the necessary measures were taken at every

¹ The Kiel canal is being widened for this very purpose, and two other canals, one on each side of it, are being constructed.

point of the frontier to prevent the egress of any news for twenty-four hours, an army of 100,000 men might perfectly well be embarked and on their way to the British coast before any real alarm, or knowledge of the event, had arrived in this country, while the formal declaration of war would be arranged to arrive in England simultaneously with the invading force.

The actual voyage across the North Sea could be accomplished by these fast liners in from fifteen to twenty hours, according to the distance of the different points of attack, and the disembarkation of the troops on our absolutely defenceless east coast in ten to twelve hours more. Having established themselves at these points and fortified them, the invaders would be quickly reinforced by another 100,000 men conveyed in the slower flotilla collected behind the Friesian Islands which, starting immediately after the fast liners, would arrive some twelve to fifteen hours later. By these means, the whole army of invasion, with the heavier guns and *materiel*, would probably be able to complete the disembarkation of both men and guns in about forty-eight hours from the moment of starting.

It would be folly to suppose that this could not be done. Perfect secrecy, with every precaution taken to blind the credulous and apathetic British public to German intentions, together with that perfect organisation and preparation beforehand in every detail, in which the German General Staff are unsurpassed, would enable the Germans to effect that *complete surprise*, on the necessity of which all their great military experts and writers insist.

Those who contend that war between us and Germany cannot take place without there being ample time for preparation are either "blind leaders of the blind," or more probably, as we shall see later on, wilful deceivers of the people. "Time given you for preparation." "**This**," said Von Moltke, when reviewing the question of invasion, "**is exactly what we shall not do.**"

The attack by the German war fleet and torpedo

squadrons would be effected on the same principles as those of the army. The torpedo vessels and destroyers in separate squadrons, escorted by fast cruisers, would leave their base at a pre-arranged hour, each having its appointed task, namely, to attack by night, and as far as possible destroy the various sections of the British fleet in the North Sea, and to lay mines at the Medway and other ports in order to prevent the egress of ships in them. Arrangements, carefully prepared beforehand, would also be made for the heavy battleships to be rapidly concentrated on the day appointed for attacking and destroying the remaining vessels of the British fleet in the North Sea which had escaped the torpedo attack, or of so crippling them as to prevent them interfering with the army of invasion.

All this might well be accomplished by Germany alone when her fleet had attained its required strength, and our own Home fleets had been divided, or sufficiently reduced in numbers and efficiency on the plea of a pretended economy. But Germany has not to depend on herself alone. For, as we shall show, she has in Britain itself most formidable allies, equally bent on the destruction of the British Empire, doing everything in their power to prepare the way for a German invasion, and who might find means for arranging that, at the critical moment, the British ships in Home waters should be decidedly inferior, both in numbers and efficiency, to those of the German fleet.

It is also very evident that, in the event of the destruction or disablement of our Home fleet by a superior German force, very much more than forty-eight hours might have to elapse before there could be any effectual interference with the German operations. The few ships that might first arrive from other places would have to await the arrival of the rest; for any attack by greatly inferior forces would only lead to their destruction in detail. Moreover, the Germans, by holding the Straits of Dover and laying a minefield there, defended by the guns of their most powerful battleships, would make the

passage of those Straits a most hazardous operation for even a greatly superior British fleet, and might result in the Germans retaining the command of the North Sea for perhaps a fortnight.

This period would give ample time, not only for the transport of an overwhelming force, but for the conveyance of heavy guns, ammunition, horses, baggage, and every requisite for an army in the field. In short, it may be said that if Germany had forty-eight hours in which to engage and destroy the weakened British fleet in the North Sea and to seize the Straits of Dover, everything else would be a mere matter of detail.¹

It should also be remembered that at the present moment Great Britain is overrun with Germans, of whom it is said there are at least seventy thousand in the country. They ostensibly follow various callings, but it is certain that some of them have made no attempt to conceal the fact that they are, or have been, soldiers or officers in the German Army, and it is therefore probable that a large proportion of the rest are also soldiers or reservists, liable for service on the declaration of war.

Secret consignments of German rifles and ammunition have also been discovered at various places in the North of England, which indicates that there may be other undiscovered supplies at suitable places available for arming these men. It is evident that twenty or thirty thousand such soldiers in our midst might render pre-arranged and invaluable services to an invading army, such as cutting telegraph wires, stopping railway com-

¹ Since the above was written the conclusions arrived at have been fully corroborated in an able letter by the military correspondent of *The Times* on September 10th, 1907. He shows that apart from any flotilla concealed behind the Friesian Islands, there is sufficient quay frontage in the North Sea ports for 114 vessels of 600 feet to be simultaneously berthed, and that, even "*without antecedent mobilisation*, the German railway system and the distribution of the German Army show that 200,000 men could be concentrated at the North Sea ports within thirty-six hours"; a period which, by the previous arrangement suggested, might be easily reduced to twelve hours. He also shows from previous records, when modern appliances did not exist, that this army could be disembarked on various points of our coast in two or three hours.

munications, and seizing certain important points on the coast or elsewhere.

All this would be quite in accordance with German methods as revealed by Herr Heyer, viz., the proposed arrangements for introducing German soldiers into the Transvaal in various disguises.¹

It is also a fact that a number of German officers have been employed for some years past in making a minute reconnaissance of the Eastern Counties and of that portion of England which would be traversed by an invading army in its march on London. These reconnaissances include the nature and state of the roads, telegraphs, bridges, the depths of rivers and streams, position of fords, the nature and condition of every building and farm, the supplies of food and forage, and the horses available, and all the knowledge required by an invading army.

There are people who have attempted to deny this military espionage, but the evidences in proof of it are from so many and trustworthy sources, and so closely corroborate each other, that there cannot be the slightest doubt about it.²

In connection with this, it is worth while to quote from a recent letter from a Frenchman of note on the danger to which Great Britain is exposed from Germany. He says : " It is necessary in fact, in order to understand the terrible danger, to compare the actual situation of England with that of France before 1870. Who would have dreamt in 1869 of speaking about war? Did not peace seem to be assured ?

" Nevertheless Prussia was working without relaxation.

" What a cruel awakening !

" Was not that wonderful march of Von Moltke on Paris a revelation to us? The German officers had a knowledge of the country decidedly superior to that of our officers. And why? *Because, before the war, their system of espionage, wonderfully organised, had placed in their hands information of priceless value.*

¹ Ante, page 71.

² Vide correspondence in *The Standard*, July and August, 1908

"Well, it is certain that Germany does not build her ironclads merely to ornament her ports in the Baltic and the North Sea, and it is not the less certain that she flatters herself to be able one day to inflict a naval defeat upon England and to pour into that country 200,000 or 300,000 well-trained men commanded by officers who, like their Fathers in the Franco-Prussian War of 1870, have a *perfect knowledge of the country*." ¹

It is certain also that plans for the invasion of England have been carefully elaborated by the German military staff, and that every detail has been worked out beforehand with that thoroughness and foresight which characterises all their military operations.

One of these plans, by Baron von Edelsheim, was discovered and published in the pages of *The National Review*, thereby evoking a storm of anger from the German Press at its disclosure. This plan only deals with general principles. The real and fully-detailed plan would of course be kept perfectly secret and jealously guarded. Certain of the principles, however, laid down by Von Edelsheim in his plan for the invasion of this country should be recognised. He says :—

"The preparation for landing operations must be furthered in time of peace to such an extent that in time of war we may feel sure of having the advantage of *surprising the enemy* by our celerity in mobilizing and transporting our troops. The troops which are to be mobilized must be determined in time of peace, their transport by railway, their harbours of embarkation, and the preparations for embarkation, must be prepared in order to ensure the greatest possible celerity. The aim of our operations must be kept entirely secret, and attempts should be made to deceive the enemy, at least with regard to the purpose for which the first operations are undertaken."

(For instance, some points of dispute with France might be arranged in order to account for the dispatch of

¹ Quoted by "Lieut.-Colonel" in *The Standard*, August 31st, 1908.

troops to Western Germany and for the embarkation of other troops to make a descent on France in conjunction with the attack by land.)

The writer goes on to say: "The strength of our German Navy should be developed so far that the security of the troops during a possible crossing is certain, and that it is able to defeat, or at least to detain, any hostile fleet which the opponent may collect."

The attainment of this result is, of course, a *sine qua non*, and in view of the enormous development of the German Navy and its greater development in the immediate future, it ought not to be difficult to accomplish when the present Government have succeeded in seriously reducing our armaments and defences, but more especially if, at the critical moment when war with Germany is least expected, a threatened attack on Egypt or elsewhere, or some other plausible reason, had led to a considerable portion of our fleet being sent to distant waters.

Von Edelsheim further points out that: "When the landing has been effected in such a way that the opponent has been taken by surprise, even a strong country will hardly succeed in concentrating sufficient forces in time wherewith to meet the invader." But he also points out that England is not a strong country in a military sense. "England's weakness lies in that factor which constitutes our strength,—the army. The English army corresponds neither in quantity or quality with England's position as a great Power, and does not even correspond with the size of the country. For England feels convinced that the invasion of her territory can be prevented by her fleet. That conviction is, however, not at all justified, for although England can collect immense fleets after some time, those of her naval forces ready for war during the very first days are not so overwhelming. Consequently an opponent who is considerably weaker on the sea, and who concentrates his forces and keeps them in a state of readiness, can expect a temporary success."

This conclusion, as we have seen, will be more than justified when the German Navy has attained its con-

templated strength, and a large portion of our fleet in Home waters, already seriously weakened, happens to be temporarily absent.

The writer goes on to say: "A landing having been effected, **England's enormous naval power would not have the slightest influence upon the final decision.** The country contains such great resources that the army of occupation could permanently live upon those resources. On the other hand, the extent of the island is so small that the English would never succeed in vanquishing any army of invasion, once it had been victorious. It is unlikely such a war would be long drawn out, or that considerable reserves would be required. The material is largely renewable in the country itself. Therefore, we may, without hesitation, maintain that it will be unnecessary to keep open communication with our own country."

Von Edelsheim concludes: "If London be taken, one or other of the naval harbours will also have to be occupied in order to create a base for supplies and for further operations which we think will lead to the conquest of England."¹

The views laid down by Von Edelsheim are endorsed by all the great German strategists. Even twenty-five years ago, when Germany's naval force was insignificant, Von Moltke, speaking of the invasion of England, said that he "told King William that under certain circumstances it would not be a very hazardous enterprise; that of course if England were given time to organise her forces she would be invincible. But," he added, **"that is exactly what we will not do. If we strike, our blow shall be swift and sure. We shall not give you time to get ready, and while you are thinking about it we should throw a force on your shores which would make resistance on your part an impossibility."**²

His principle was **"to work out in peace time, in the most minute way, plans for the concentration and transport**

¹ "Functions of the German Army," by Baron von Edelsheim. *National Review*, April, 1905, pp. 242-7.

² *National Review*, November, 1902, p. 362.

of troops with a view to meeting all possible eventualities to which war may give rise."¹

General Von der Goltz, who has taken the place of Von Moltke as the great strategist of the German army, and was the reorganiser of the Turkish army,—after combating "the opinion which has so often been expressed, that a war between Germany and Great Britain is impossible"—goes on to say, "Great Britain is forced to distribute her fleet over many seas in peace as well as in war, and her Home squadron is surprisingly weak in comparison with her fleets in the Mediterranean and in India, the Far East, Australia, the Red Sea, South Africa, the West Indies, and the Pacific. In that necessary distribution of her strength lies Great Britain's weakness. Germany is in a better position. Her navy is small, but it can be kept together. Our Colonies want no protection, for a victory in Europe would give us back our Colonies at the conclusion of peace."²

This was written in 1900 before the great increase in the German Navy which has since taken place, and the weakening of our own navy.

He further remarks: "As places are not wanting where England's defences are weak, it would be a mistake to consider a landing in England as a chimera. The distance is short enough if an admiral of daring succeeds in securing supremacy on the sea for a short time. The material basis of our power is large enough to make it possible for us to destroy the present superiority of Great Britain, but **Germany must prepare beforehand for what is to come** and must arm in time. We must arm ourselves in time with all our might and **prepare ourselves for what is to come without losing a day**, for it is not possible to improvise victories at sea where the excellence of the material and the greatest skill in handling it are of supreme importance."³

It is clear from the above that General Von der Goltz

¹ *National Review*, May, 1905, p. 398.

² Paper contributed by Gen. Von der Goltz to the *Deutsche Rundschau* of March, 1900; *National Review* of 1905, p. 399.

³ *National Review*, May, 1905, p. 399.

regards war between Germany and England as imminent and certain to take place.

It should also be remembered that the 200,000, or even 300,000 men, required for an invasion of Great Britain is such a small fraction of the whole German army that the risk incurred by Germany would be slight; that the facilities possessed by Germany for such an invasion are very great and are daily being increased; and that once the army was landed on our shores, the total inadequacy of our military forces would make success a certainty. In the words of *The Times* military correspondent, "Success would bring the greatest empire in the world's history to the ground in a fortnight." "That," he adds, "is the great standing temptation which our military decrepitude offers to men of ambition and resource. Failure might entail no vital injury upon Germany."

In the meantime, German preparations are proceeding "without relaxation," and in September, 1904, German army corps were practised at embarking on the coast of Germany near Woldenburg and disembarking in the face of a defending force. The attacking force, which was under the personal supervision of the Kaiser, was supported by the fire of some men-of-war. It defeated the defending force and made good its landing. These operations were "an exact rehearsal of those necessary for an attack on a country inaccessible except by crossing the sea." It is inconceivable that the country contemplated was any other than England.¹

Mr. Arnold White also calls attention to the importance of the preparations at Emden, where wharves have been constructed for the embarkation of an army. With reference to this, an Englishman writing from Berlin states: "Over here it is never denied that Emden, in case of war with England, would most certainly be the sally port of a German expeditionary force whose objective was the nearest stretch of unguarded British coast line." He

¹ See account of operations in letter by "Lieut.-Colonel" to *The Standard*, August 31st, 1908.

also refers to the "intense military activity there at the present moment."¹

To show how evident the danger is to those who have lived in Germany and studied the character and aims of the German people, the following extracts from an article written by *Mr. Bart Kennedy*, who had lately returned from Germany, are of no little importance. He is alluding particularly to Prussia, the population of which constitutes nearly two-thirds of the population of the whole Empire.

"Let there be no beating about the bush. These Prussians mean to assail England at the first opportunity. You say the (German) Socialist party would stop it? Do not believe anything so foolish. The Socialist party has as much chance of influencing Prussian adventure as a rabbit would have of stopping an express. It is therefore dangerous for us to pay attention to those who are befogged and bamboozled into thinking that Germany and England can be united in the bands of brotherly love through the medium of high teas and tea-fights generally.

"War is a horrible and dreadful thing for everybody, and the only way for England not to have war with Germany is for England to get ready. Civility is a beautiful idea, but when a man is getting ready to knife you, the best way to bring him to a brotherly frame of mind is to show him that you know what he is up to and that you are fully prepared for him.

"Never mind the English people who say, 'there is no danger of Prussia precipitating Germany upon us.' There is danger, and every Englishman who lives in Germany knows there is danger.

"It would be an ill-service did not one point out the danger to England of German militarism. The evidence that the German war party means to fight England for her possessions is so overwhelming that one cannot but speak, and it is wiser for the English people to know of the danger that threatens them. It is always safest to look a fact square in the face.

¹ H. C. B., *The Standard*, September 2nd, 1908.

"Yes, the evidence of this danger is overwhelming. The English people must know, and the English people must realize that the vote-catching politicians at Westminster are the unsafest guides on this matter. Politicians are too busy either in catching votes or getting in the lime-light to know much that is of great value to England. The real situation will have to be explained by the Press.

"I well know that there are weak-kneed and weak-headed Englishmen who will say that I am writing mischievously in writing this. But that troubles me little. England must realize her danger in order to face it.

"As for the *English friends of the enemy* among us, let them and what they have to say pass. We produce such people among us for our sins.

"Understand me, I am not blaming the German people. I am only pointing out the fact that there is the danger of a small knot of Prussians ¹ forcing on one of the most horrible and desolating wars to be known in the history of mankind, and absolutely the only thing to influence this knot of Huns is force. They are amenable to no moral or intellectual influence. This is a terrible thing to say, but it is true.

"The danger now in Europe is from the Huns that belong to Prussia.

"We do not want war, and the only way for England not to have war is to be fully prepared."²

Referring to this article at the National Peace Congress at Birmingham, even a social democrat like Mr. Hyndman said that, "coming from a writer whose general views were such as were held by Mr. Bart Kennedy they could not but take this evidence seriously." He strongly advised those who had not read the article to do so at once.³

Mr. Hyndman is an advanced Socialist, and the Socialists are not only professedly opposed to all war, but they have advocated the policy of doing away with the British Army and Navy altogether. Mr. Hyndman's

¹ The war party in Germany is really the vast majority of the nation.

² *Daily Mail*, June 13th, 1906. ³ *Daily Mail*, June 14th, 1906.

remarks, which show that, in spite of that policy, he recognizes the necessity of these means of defence against German ambition, is therefore all the more significant. The eyes of other extreme Socialists have also been opened to the danger to which England is exposed.

Thus Mr. Blatchford writes in *The Clarion*:—

“ I do not believe that any person can accuse Great Britain of provocation. If there is any menace it comes wholly from Germany. If Germany can once pass or defeat our navy, we are entirely at the mercy of her enormous armies.

“ It is not mere words, it is acts that have convinced us. Germany has increased and is increasing her fleet. Germany has made, and is still making the fullest preparations for the embarkation of an army. Now against whom can these preparations be directed? The Germans are not going to invade France by sea. They are not going to invade Russia by sea, and the arrangements are of a nature only suitable to attack upon a near coast.

“ When the Germans practise embarking 200,000 men in haste; when the tonnage of the vessels makes it necessary to pack the troops closely, it is evident that no long sea voyage is intended.

“ I submit that, in face of the known facts, it is absurd to describe the warnings given by hundreds of experienced men as an idle scare.

“ All the evidences go to prove that Germany is preparing to make war upon this country.”

Justice of the same week writes in the same strain. “ The naval preparations of Germany have avowedly but one object, and it is very much better that the danger should be faced and prepared for, rather than we should continue to live in a fool’s paradise.”¹

It is evident, from the above, that the danger of German invasion is fully recognized and feared by the Socialist leaders. As Mr. Blatchford says: “ I do not believe the working classes of this country realize what a

¹ Quoted in *Daily Express*, August 7th, 1908.

horror and disaster a successful invasion of England by Germany would be."

Dr. Emil Reich in his work, "The Success of Nations," writes: "I am forced to the deliberate conclusion that the ultimate object of German policy is to try conclusions with England,"¹ and again speaking at Claridge's Hotel, he said: "The Germans are not yet at Dover—not yet—but they will be there, be sure of that. Smile if you will, but that opinion only repeats what fell from the lips of one of the greatest of your own military authorities in conversation with me a few days ago."

With regard to this statement, it might seem at first unlikely that, in an invasion of this country, the Germans should strike at a fortified place like Dover rather than on the undefended coasts north of the Thames, the sea distance to which is also so much shorter. No doubt they would land forces there also, but the value of Dover would be so great to them, as giving them the command of the Straits after the defeat of the British fleet in the North Sea, that they might well be prepared to make great sacrifices in order to capture it.

But some of the few fortifications of Dover on the *land* side have been dismantled, and the place is at the mercy of an invader who had landed a powerful force of men and guns. If the Germans, having obtained temporary command of the North Sea, had landed the bulk of their forces on the coasts of Norfolk, Suffolk and Essex, the attention of the whole of our weak land forces would be more than occupied in opposing the march of the invaders on London, which would, of course, be their principal objective. In that case, it would be easy for them to land a *corps d'armee* (or even a smaller force would be sufficient) on the undefended north coast of Kent, at the Isle of Thanet and Herne Bay, from whence there are two lines of railway converging on Dover, and, by a rapid march on that place, capture it, and fortify themselves there before any effectual resistance could be made.

¹ *Daily Telegraph*, June 17th, 1904.

Their object is also to capture one or other of our great naval ports, Portsmouth or Plymouth, the loss of which, after the defeat of the army in the field, would place England completely at their mercy. These naval harbours were at one time strongly fortified on the land side, and formed fortified camps, to which a defeated British army could retire, and, aided by the fleet, would have been able to hold an enemy at bay for an indefinite time while they were being reorganized and reinforced by sea. These fortresses would, therefore, have been of incalculable value to us in the case of a successful invasion of this country.

But the late Government dismantled and disarmed these land fortifications, and it would seem that the party which now sways the destinies of Great Britain is doing all in its power by reducing the defences of the country, not only to invite Germany's attack, but to make that attack a certain success.

The most serious feature is the reduction in the comparative strength and efficiency of our fleets in Home waters and the only effect on Germany has been to encourage her in her efforts to create a navy superior to that part of our fleet on which we have to depend for the country's defence in case of attack, while even this portion of our fleet might be greatly reduced in strength, if, through the secret influence of the enemies in our midst, a certain number of the ships composing it had been sent to distant waters just previous to the critical moment.

CHAPTER VII

GERMAN ALLIANCE WITH ROME

THE enmity of Germany to this country is not due to natural causes, and would probably have never arisen had it not been for the writings of Treitschke, Mommsen, Delbruck, Schiemann, and others, and the inflammatory articles which for many years have appeared in the whole German Press. These by appealing to the vanity and ambition of the German people and by representing Great Britain as the one obstacle to the attainment of German ideals, and as wholly undeserving of her present position and empire, have gradually engendered a feeling of bitter hostility towards her.

Nor was the attainment of this result difficult. The natural pride which Germans felt after their successful wars with Austria and France was first fostered and inflamed, until it developed into an overweening conceit in their martial power, and a belief that Germany ought not only to be the dominant power in Europe, but in the world. Hence arose the ideal of a German Empire, advocated by the "Pan-German League," which was to stretch from the North and Baltic Seas to the Mediterranean. Hence also arose the idea of a German Colonial Empire like that of Britain, and in spite of the strongest warning on the part of Bismarck, who recognized the danger and complications which would arise if Germany attempted to acquire such an Empire, the present Kaiser began to seize upon various tracts in East and West Africa and elsewhere for the establishment of German Colonies.

As it was evident that the naval supremacy of Great Britain stood in the way of the fruition of these widespread ambitions, it was easy to sow the seeds of envy, jealousy, and hatred against this country as the one obstacle to the attainment of what Germans had been led to believe was their rightful position among the nations of the world.

This is the whole history of German hatred of Britain. Vanity founded upon Germany's successes in 1866 and 1870, and continually fostered until it has resulted in the belief that Germans should be the sole arbiters of the world's destinies, while the sense of impotence and inability to attain this end, engendered by the naval power of Britain, and the consequent humiliation and check to their ambition, has made it easy for the Press and leaders of public opinion to gradually cultivate an intense hatred against a country and people who are not only the barrier to the attainment of their ambition, but whom they have been led to regard with contempt and as undeserving their present supremacy.

The point to be observed, however, is that this hostility has not been a natural and spontaneous development among the German people themselves, but has been due—firstly, to the books and pamphlets of a certain number of able men, who were not soldiers fired with military ambition, but literary writers ; and secondly, and perhaps chiefly, to the influence exercised by the whole German Press, which for twenty years or more has endeavoured to excite envy, jealousy, and hatred against this country. The agitation in Germany has, in short, been very similar to that of the Bond and the Dutch Clergy in South Africa in cultivating a similar envy and hatred against the British, and there is reason to conclude that the originating cause in both cases has been the same.

It has been shewn that the calumnies and falsehoods which were disseminated throughout Europe during the Boer war originated solely with the Jesuits and the Vatican. These calumnies were, as might be expected, most virulent in Roman Catholic countries, and in the

clerical and reactionary Press wholly under the control of the Jesuits, and the influence of the latter would therefore be especially seen in the numerous journals which circulate among the large Roman Catholic population of the German Empire. But the influence exercised by the Jesuits is far wider than this. Even in this country, it is said that they have a member of their order on the staff of every important paper, and in Germany, where Protestantism is practically dead, it would hardly be necessary for them to conceal their religion in order to obtain positions as editors or contributors to journals for which their erudition and carefully cultivated talents eminently qualify them. To suppose indeed that they did not do so, and that while using every effort to sow envy and hatred of the British by means of every Roman Catholic paper, they should have taken no steps to do the same with non-Catholic German papers, when the end in view was so easily attained, would be utterly absurd.

Let it be remembered that long before the first beginning of these attacks on England by Treitschke and others, it was the avowed policy of Rome to sow discord and hatred in those countries opposed to her ambition, and if possible involve them in war with each other; that the one policy of the Jesuits was to engender and continually cultivate hatred of Protestants; and that the one great ambition of Rome was the subjugation and humiliation of Protestant Britain. When, therefore, we know that it was Rome and the Jesuits who stirred up this hatred of the British in the Roman Catholic countries, it would be folly and blindness not to conclude that they must have been the chief agents in doing the same in Germany.

It is not necessary to suppose Professor Trietschke or other writers who have been prominent in stirring up this hatred were themselves secret agents of Rome, although, considering the secrecy of Rome's methods and that these writers were carrying out the avowed object of that Church, there would be nothing improbable in such a supposition; and if any of these writers were Roman

Catholics we should be forced to conclude that the supposition might in their case be correct.

But even if this was not the case, these writers may have been directly, or indirectly, influenced by Jesuit acquaintances, or by persons under Jesuit influence, who, by firing their imagination and arousing their ambition with glowing pictures and suggestions which appealed to their vanity and patriotism, determined the bent of their minds, and directed their talents into the required channel. For it is a cardinal precept of Jesuit policy to use every means to influence and direct the minds of the youth of a country, especially those whose superior talents promise to be of use to them, and also to obtain the services of leading men in literature and science. "We ought by every possible means to secure the aid of modern thinkers, whatever be the nature of their opinions. If they can be induced to write at all in our favour, let us pay them well, either in money or laudation."¹

It would indeed seem anomalous that writers who have done all in their power to forward the avowed policy of Rome should have done so from no apparent motive and wholly uninfluenced by her. But whether this be the case or not, there can be little doubt that the calumnies and misrepresentations which have been disseminated among the German people by the Press, in order to stir up hatred against the British, originated with Rome and the Jesuits who, throughout their history, have always made use of these weapons to effect their purposes.

There was a time when Catholic France was the sword upon which Rome relied for the future subjugation of Britain. But, as we have seen, the sword of France has fallen from the hand of Rome, and Republican France is now as bitter an opponent of Rome's authority and pretensions as Protestant Britain, and is equally the object of Rome's hostility, and marked out for her vengeance.² In the place of France, however, the Vatican wields, at

¹ "The Jesuit Conspiracy," p. 102.

² See *ante*, page 99.

the present moment, the far more formidable power of Germany, the Kaiser, the Government, and many of the people of which have, during a whole generation, been gradually brought to regard Great Britain with a hatred little inferior to that which animates Rome herself, and to be possessed by the same absorbing desire for the subjugation and humiliation of the British nation. Nor is this all. For by the very force of circumstances Germany has become the chief ally and supporter of the Vatican and the Vatican of Germany.

From the moment that the present Kaiser's ambitions and designs, the fruit of the teachings of Delbruck, began to develop, he obtained the loyal support of the *Centre*, the most powerful party in the Reichstag, without which he could never have carried out his determination to create a navy powerful enough to challenge this country's maritime supremacy, and we need not be surprised to find that this party is chiefly composed of Roman Catholics who, in supporting the Kaiser's ambition, forwarded that of Rome. There is indeed a considerable Socialist minority in the Reichstag who are not only opposed to the military ambition of the Kaiser, but to the autocratic power wielded by him, but these were absolutely powerless so long as the Government could count upon the support of the *Centre*.

There was, therefore, every reason for the Kaiser to do all in his power to gain the goodwill and support both of the Vatican and of the Roman Catholics in his kingdom. For this purpose he paid an express visit to the Pope, whose friendship he secured, and at the same time repealed the laws which existed against the Jesuits, and gave especial privileges and protection to the Roman Catholics and their religion. In short, there is no country in Europe at the present time, except perhaps Great Britain, in which Roman Catholics have greater privileges and power. The Vatican, while regarded with hostility or distrust in every other country, has obtained in Germany and the German Emperor a staunch and powerful ally.

In his speech at Aix-la-Chapelle in 1902, the Kaiser said that "It was with pride and joy that he was able to tell them that the Pope said to his special ambassador who went to Rome on the occasion of the Holy Father's Jubilee, that he (the Pope) had always kept a high opinion of the piety of the Germans, and especially of the German army, and the ambassador was to tell his Sovereign that the country in Europe where control, order, and discipline still prevailed, with respect for authority and regard for the Church, and where the latter could live, was the German Empire, and for that the Papal See was indebted to the German Emperor."¹ In short, the special correspondent of the *New York Literary Digest* wrote, a few years ago: "The sympathies of the German Emperor are slowly but surely forming themselves in the direction of the Roman Catholic Church, if we are to credit statements made in the leading organs of the Vatican party."²

So fully was this tendency recognised by English Catholics that they presented an address to the Emperor, which appeared in the *Catholic Herald*, the *Monitor*, and the *New Era*. The *Monitor* wrote: "While the French Government is engaged in the odious task of expelling the Religious Orders and confiscating their property, depriving the weak and helpless of their administrations, the German Emperor is, on the other hand, securing for his Catholic subjects the fullest and freest exercise of their religion. He ascended the throne of his ancestors without taking any blasphemous oath (a reference to the British Coronation oath) to insult the conscientious convictions of his Catholic subjects, and the pending establishment of a Papal Legate in Berlin as representing the Holy See, may well put to shame this country of boasted religious freedom which refuses to officially recognise the Holy See."³

The leading points of the Address were as follows:

¹ *Daily Telegraph*, June 21st, 1902.

² *Literary Digest*, New York, quoted by *Daily Mail*, November 4th, 1902.

³ *National Review*, June, 1903, p. 523.

"May it please your Majesty, we, the undersigned members of the Catholic community of Great Britain and Ireland, which numbers some six millions of people, desire to approach your Majesty and to convey to you our warmest thanks and gratitude for the wise, generous, and far-seeing policy which your Majesty has carried out in dealing with your Catholic subjects since you ascended the throne of your forefathers. Your Majesty has repeatedly shown your appreciation of, and complete confidence in, the warm loyalty of your Catholic subjects, and by many other beneficent and kindly acts, especially in your dealings with the venerable occupant of the Holy See, you have won the esteem of Catholics all over the world.

"While Governments less progressive and enlightened than your own have shown bigotry in dealing with the See of Rome, and have, in some cases, refused official recognition to that ancient Sovereignty, your Majesty, with a large and true appreciation of the issues involved, has placed the relation between your Empire and the Holy See on a basis of reciprocal respect and confidence," etc., etc.¹

The two implacable enemies of the British Empire, both equally animated by the desire for its destruction, are thus bound together by mutual friendship and a mutual ambition. For carrying out that ambition Rome wields the vast military and growing naval power of the German Empire, and for ensuring its success Germany has the incalculable advantage of possessing the combined assistance of all the powerful and astute secret societies of Rome.

Finally, the new general of the Jesuits is a German, *Francis Xavier Wearnz*, whose election, advocated by the Kaiser, has given the greatest satisfaction to the Pope. It is a recognition of the close alliance between Germany and the Vatican.²

¹ *National Review*, June, 1903, p. 524.

² It is said of the new Jesuit General that it was darkly prophesied of him that he would be greater than King or Pope, and considering the period in which we live, it is not improbable that he may become prominent actor in the events of the future.

We may refer here to what, at first sight, seemed to indicate a rupture between Germany and Rome.

At the close of the year 1906, the Reichstag refused to vote the funds for the prosecution of the war in South Africa against the Hereros, and the majority by which this refusal was made was obtained by a coalition of the Catholic centre with the Socialists. The Kaiser dissolved the Reichstag, and in the election for a new Reichstag which followed, the Government made every effort to secure the election of members favourable to his policy and to defeat the Socialist party. These efforts were attended with great success. The Socialists lost a number of seats, but the Centre or Catholic party retained all their seats; nor does it appear that they were seriously opposed by the Government.

The reason of this was evident. The Pope came to the rescue of his friend the Kaiser, on whom, a professed Protestant, he had, shortly before, bestowed the unprecedented distinction of ordering a Te Deum to be sung in Rome to his honour.

The Berlin correspondent of the *Daily Mail* writes: "The Vatican has caused it to be understood that warfare in Germany at the same moment when the Church is reeling in a death grapple with France is in the highest degree intolerable. The Holy Father has made it plain to the German Catholic leaders how fatally unwise it would be for Teuton Catholics to give up their historic and honourable rôle as the handmaid of the Kaiser's Government in conducting Germany on patriotic lines.

"Hence the eloquent silence maintained by Prince Bülow's organs over the fact that the Centre emerges from the campaign unshaken. From the Wilhelmstrasse the command has gone forth to harp exclusively on the Socialist defeat. The well-informed Roman correspondent of the *Tageblatt* telegraphs to-night that everybody at the Vatican is confident that the Kaiser must govern with the aid of the Catholics whether he wants to or not. The Holy See will do its utmost to facilitate an understanding." The same despatch quotes the Roman

Stampa. "The Pope will not only advise, but command the Catholic leaders in Germany to support Prince Bülow in order that the Kaiser may be put under valuable obligation to the Vatican."¹

The true meaning of the episode appears to be plain. It was the Ultramontane portion of the Centre and the influence exercised by them that secured the defeat of the Kaiser's policy, for many of the other Catholics subsequently declared their intention to support that policy. Therefore, as the Ultramontanes always act in obedience to the Vatican, it is evident that their opposition in the first case was in obedience to its orders. It was an object lesson to show how dependent the Kaiser was on the support of the Vatican; in return for which support the Vatican hoped to assure itself with greater certainty than before of the military power of Germany for carrying out its ambition. The result, in short, must be to cement the alliance of the Kaiser and Rome by the recognition of their mutual dependence on each other.

It is also a further illustration of the influence that Rome is capable of exercising on German policy, and is an evidence that, as in the case of the superstitious kings of France, she is the real power behind the throne. It points to the fact that Germany is the tool, although the willing tool, of Rome. For as the Jesuits by falsehood and sophistry inflame the envy and malice of the working classes against the classes above them, so by similar methods they have inflamed the ambition and excited the envy and hostility of the German people and of the Kaiser himself against this country, and prepared both to be eager and willing agents for carrying out the great ambition of Rome, viz., the humiliation and overthrow of the British Empire.

We have spoken of the *alliance* between Germany and Rome, but it is an alliance dependent on a common aim and ambition, not on any formal compact between them to effect the overthrow of Great Britain. Such a compact, by revealing the true ambition of Rome, would go far to

¹ *Daily Mail* Berlin correspondent, January 29th, 1907.

defeat her policy. For if it were suspected in Germany that, long before the rise of German ambition and her hostility to this country, the one great ambition of Rome was to bring about the downfall of Great Britain ; if it were recognized that the pamphlets and articles in the Press, which for years have sought to excite that hostility and ambition in Germany, emanated from Rome, it would open the eyes of Germans to the fact that all the time they had been merely made the tools of Rome for the purpose of carrying out her own designs. It is evident, in short, that it was most important for the success of Rome's ambition, that Germans, while serving the ends of Rome, should believe that they were pursuing their own interests and ambition.

We may be sure, therefore, that the only compact between Rome and Germany is a more or less tacit understanding that the Roman Catholics in Germany and in the Reichstag shall support the naval and military policy of the German Government, and that this is ostensibly in return for the favour shown to the Jesuits, and for the privileges granted to German Catholics.

Every attempt has been made during the last three years to deny or minimize the hostility of Germans to this country, and the invitation to the German Editors was got up to give an appearance of friendliness between the two countries. A portion of the British Press and public have constantly drawn attention to the repeated expressions of German hostility and ambition and the danger by which we are threatened. But these warnings have been strongly deprecated by certain persons, and it has even been pretended that they were dictated by hostility to Germany.

Some of those who have made these accusations may have done so in good faith, while many, because they hate to have their comfortable serenity disturbed, regard every warning of threatened danger and those who make them with unreasonable anger. On the other hand, it is evidently the policy of our secret enemies to lull the nation

into a state of security by taking every means to blind the people to the reality of German hostility, in order to carry out without opposition measures for weakening the defences of the country, and thus prepare the way for the accomplishment of German ambition.

The *Express* Berlin correspondent, referring in 1906 to the great reduction of our armaments, states that "One section of Germans absolutely refuse to believe that Sir Henry Campbell-Bannerman is sincere, and think all the talk of peace and disarmament is mere bluff intended to bamboozle Germany, and declare that they will not fall into the trap, or dream of joining any movement for the limitation of armaments. The other class of Germans regard Sir Henry as a sort of curiosity and say they cannot understand how he can be entrusted with the supreme post in the British Empire. But they regard the Liberal party with satisfaction, as it is felt that every move which weakens Britain strengthens Germany, and that in reducing the Navy the Liberals are *simply playing Germany's game*. They pray that Sir Henry Campbell-Bannerman may long remain in office."¹

The Kaiser himself fully recognized that the British Government were playing into his hands, and naturally he did what he could to assist them. He therefore "caused an intimation to go forth that an attitude of extreme friendliness towards England should *henceforth* characterise the public and private expressions of every person and institution within His Majesty's sphere of influence."² This policy is strictly in accordance with the principle laid down by Herr Bassermann in the Reichstag. "We must keep cool, and until we have a strong fleet, it would be a mistake to let ourselves be drawn into an hostile policy towards England."

Sir Henry Campbell-Bannerman on his part assisted the deception by saying that "there is no point where the Colonial and political interests of Germany and England come into collision." But the effect of such

¹ *Daily Express*, July 31st, 1906.

² Berlin correspondent of *Daily Mail*, July 9th, 1906.

a statement was merely to blind his supporters to the danger by keeping the real point at issue out of sight.

It is perfectly true that England has no wish, or interest, to interfere with the integrity and prosperity of the German Empire, nor is there any *legitimate* reason for Germany to interfere with the concerns of the British Empire, and therefore no *legitimate* reason why the countries should not be at peace with each other. But the real point is that ambition and envy and jealousy of Britain have so influenced the German Government and a large portion of the German people that they are determined, if possible, to effect the downfall and overthrow of British power.

Prince von Bülow naturally followed the cue given him by the English Premier. He asserted, in spite of the declarations of leading Germans which have been quoted, that "Germany had no intention whatever of interfering with the alliance of France and England, or of separating France from England, and that there are no vital political differences between Great Britain and Germany." He also stated: "We have not interfered with England in Egypt," which is so far true. On the other hand, Turkey, where German influence is predominant, did interfere in a curiously uncalled for manner, and with an obstinacy which would be inexplicable if it was the Sultan's own initiative. The evidence we have quoted makes it pretty clear that Germany was secretly at his back.

Von Bülow further denies that the increase of the German Fleet was directed against England, and said that "the anxiety of the English people on this point is inexplicable to us."¹ This statement is, of course, in strict accordance with the constantly repeated principle that "until we have a strong fleet it would be a mistake to let ourselves be drawn into a hostile policy towards England," and in the face of the evidence of German hostility and ambition, it would be foolish to attach any

¹ Speech in Reichstag, November 14th, 1906; *Daily Express* correspondent, November 15th.

other meaning than this to the German Chancellor's pacific speech.

There are no political differences between the two countries, and it is therefore an easy matter to assume this peaceful attitude until the time comes for Germany to strike, when it will be just as easy to create such differences, or even, as in the case of France in 1870, to force Great Britain into taking a hostile attitude, thus making it appear that she was responsible for the war. Of this we may be certain, that the blow, when it falls, will be wholly unexpected, in order, as Count von Moltke said, "that we shall have no time to prepare." In the meantime, everything will be done to blind the nation to German hostility, and it would appear that this is the part which is to be undertaken by the friends of Germany in this country.

An instance of this desire to suppress anything which may tend to open the eyes of the nation to the danger from German ambition was afforded by Mr. Lehmann, M.P., who asked in Parliament whether Mr. le Queux's story of "The Invasion of 1910" could not be suppressed on the plea that it might produce bad feeling in Germany. Now there was nothing offensive to German *amour-propre* in the story, which throughout represented their generals and soldiers in the best light, a far better light, in short, than their actions in the Franco-Prussian war give us any warrant for expecting of them. The story was simply written as a warning to show the possibility of a German invasion and the suffering which such an invasion would produce. It did indeed produce great wrath in Germany, not against Great Britain, but simply *because it was a warning to this country and exposure of what in all probability would be the very strategy and points of attack which the Germans would adopt*; because, in short, it tended to neutralize, in some degree, the efforts which are being made to blind the nation to its danger. Why should Mr. Lehmann wish to suppress a warning of this danger?

We need hardly say that there is no hostility to

Germany on the part of those who have simply warned the nation of the danger to be feared from German ambition, and there is nothing that the British nation desires more than the establishment of friendly relations between the two countries. So strong is this desire that the late expressions of German 'friendliness' have been welcomed and accepted by many who had previously feared the danger threatened by German ambition, and a general feeling of greater security has been the result.

This feeling has also been confirmed by the friendly visit which the Kaiser paid to England at the end of 1907, and by his expressions of friendship for the British people and the pleasure he had derived from his stay at Highcliffe Castle. Nor need we doubt his sincerity, for the present at least.

On the other hand, it would be well to remember the unquestionable hostility to this country and the desire for its overthrow which has been openly expressed by a large portion of the German Press and people for many years, and the equally freely expressed ambition of the Kaiser himself. It is inconceivable that these strongly expressed sentiments have suddenly changed without any ostensible reason, and it should also be remembered that the necessity for quieting British suspicions of German hostility and ambition *at the present moment* is a recognised and avowed principle of German policy.

In accordance with the Kaiser's express order, all inflammatory articles in the Press and manifestations of hostility to England have for the present ceased, and as the German middle classes, although strongly patriotic, have no wish for war, friendly feelings on their part towards a nation, with which they have many ideas in common, are on the increase, and, if allowed to do so, might become strong and lasting. Nevertheless, the powerful war party in Germany, although silent for the moment, still exists, and we have only to recall the burst of animosity against England which took place throughout Germany at the time of the Boer war, to recognize how easily the Press under Government control, and

still more under the influence of the Jesuits, might, at any moment, excite a similar furore based on some slight, or pretended injury, or insult, on the part of Great Britain.

One of His Majesty's Consul-Generals on the Continent, speaking of Germany, says : " I am in a position to know the true feeling of the military, naval, and diplomatic professions and commercial classes, and I have no hesitation in affirming, that they are all round filled with an intense envy and jealousy of England. There are exceptions certainly but these do not count.

" Since the Germans defeated France in 1870 they consider themselves masters of the Continent, but there is one power which, so far, they could not overcome with their immense land force, and that is England, whose naval supremacy is a constant thorn in their side. Germany wishes to become the first maritime power, and there England, and England alone, blocks the way."

He goes on to ask : " How can we explain the attitude of bitter antagonism of the German Government and Press during the war in South Africa, and the constant intrigues carried on by German diplomacy against everything British in every part of the globe. If the Germans are so fond of England, why does the Government, through its official Press Office in the Wilhelmstrasse in Berlin, and its paid agents abroad, fill even the newspapers of the neighbouring countries, such as Austria, Holland, Belgium, Switzerland, &c., all the year round with articles carefully calculated to throw suspicion on every act of the British Government, and to poison public opinion everywhere against England?" (Letter to *Daily Mail*.)

As an illustration of popular German feeling, we may quote August Niemann, an officer of high standing in the Court of Saxony. In his " World War," dealing with the conquest of England, a book received and read with enthusiasm throughout Germany, he wrote : " Our people have long been exasperated by the intrigues and covetousness of England. It only needs one word from

the Kaiser to stir the soul of the German people to its deepest depths, and to light a flame of overwhelming enthusiasm which shall put an end to any disunion or strife of faction among them. We should not ask what might happen, we should do what the hour demanded of us. Were Germany to put forth her whole strength into the struggle for victory, victory would be hers."

A recent article in the *Neue Politische Correspondenz*, one of the official mouthpieces of the German Government, shows, in spite of outward professions of friendship, how bitter and deep seated the slumbering hostility of the German people is in reality, and how false and misleading are the representations of those in this country who seek to deny it. The article probably refers to certain concessions which France and England had just obtained in Turkey, and to the *entente cordiale* and alliance between France and England which Germany has sought in vain to break as being a barrier to her far-reaching ambition. "England," says the article, "is a Colossus with feet of clay. She will do well not to provoke too heatedly the world-historic decision as to whom supremacy in Europe belongs. She has spun around us a diplomatic net which, already unpleasantly hampers the freedom of our movements. If she continues in this course the inclination will some day possess us to tear this artificial net ruthlessly in pieces. Germany has at present 5,500,000 soldiers who are available, not on paper, but actually. The field army which Germany will place on service on the *first day of mobilization* will be sufficient to crush France, even if a part of it is detailed for operations against England. We wish to sincerely live at peace with France and England, but that can only be if England henceforth refrains from a diplomatic policy which sooner or later must lead to war. A war which, as we are firmly convinced, will be the beginning of the end of the British Empire."¹

We see from this extract, how at any moment and without warning, when Germany is fully prepared, and

¹ Quoted by *Daily Mail*, March 11th, 1907.

on what superficial pretences, a cause for war may be found.

The recent publication of the Kaiser's interview with an English correspondent by the *Daily Telegraph* is remarkable for the admission that while the Kaiser himself is friendly, or desires to be thought friendly to Great Britain, this is not the case with the majority of the German people, and in view of the constant expressions of hostility in the German Press it is impossible to ignore the fact that a large proportion of the German people are anything but friendly to this country. Moreover, the severe criticisms of the Kaiser's statements and admissions in this interview by the whole German Press shows that it is not the Kaiser alone with whom we have to reckon, but the whole German people. Again, when we remember the anger which was aroused in Germany on account of former manifestations of friendship for England on the part of the Kaiser,¹ it seems more than probable that much of the anger excited in Germany by the publication of this interview was due to the Kaiser's professions of amity to England, although for obvious reasons this was not stated.

An Anglo-German writing to the *Standard*, in September, says :—

“The German middle classes do not want war, and do not expect it at present.”

But he pertinently adds :—

“Did they just before the outbreak of the Austrian war in 1866, or the French war in 1870? Why in 1864 Prussia had been the ally of Austria against Denmark! In 1867 William I. was a visitor in Paris and Bismarck was specially lionised by that country. Nobody, except the moving spirits, dreamt of war early in 1870 (*vide* Lord Granville). *Enthusiasm was manufactured when wanted by those who controlled the Press.* Until it suits those in authority there will be fine sentiments in profusion.”²

It is said that history repeats itself. The friendly visit of William I. to Paris in 1867 was followed by his triumphal

¹ *Ante*, page 106.

² *The Standard*, September 2nd, 1908.

entry into that city at the head of a victorious army in 1871. We can only hope that the present Kaiser's friendly visit in 1907 will not be followed by the fall of London in 1911 !

In the meantime, a great increase of the German navy has been authorized by the Reichstag, an increase which, as already pointed out, can have no other object than to challenge British naval supremacy in the North Sea. It is evident, in short, that the German fleet is not designed, as pretended, for the protection of German commerce in distant seas. For the small coal-carrying capacity of the battleships makes them useless for such a purpose. They are constructed only for short voyages and a conflict in home waters.

To quote *The National Review* :—

" To a compact Continental Empire such as Germany, a navy is an expensive luxury. She is rendered safe from all external aggression by her mighty army, which is admittedly the greatest military machine in the world. She would not squander her substance and imperil her finances in building a gigantic fleet to protect the diminutive trade of unprofitable Colonies, nor does she aspire to show her flag in remote waters. Her squadrons remain at home. Neither is a navy necessary to guarantee the feeding of her people, who in war could be supplied overland through Continental neighbours. Nor is it wanted in order to cope with France, as France has of late years slackened her maritime efforts, and, moreover, Germany has notoriously always relied on her army to overwhelm the Republic. Russia has temporarily ceased to count as a sea power ; Austria and Italy are the allies of Germany and have no navies to speak of. Holland lies at her great neighbour's mercy. Switzerland cannot be crushed by sea power. That Japan is not the objective is evident from the relatively small coal carrying capacity of German battleships, which unfits them for distant operations. A similar observation excludes the United States. Thus, by a very elementary process of exhaustion we reach the obvious fact—that Great Britain is the sole

objective of these frantic preparations. It is another manifestation of the eternal struggle between the 'have-nots' and the 'haves,' or, as the Germans prefer to put it, between the living and the dying nations."¹

In corroboration of the above we may refer to a fact to which a correspondent of *The Standard* has drawn attention. He says: "I have not so far noticed that any of your well-informed correspondents have drawn your attention to what has been systematically done in Germany for a number of years to create a real national feeling as regards the efficiency of her navy for obviously warlike purposes.

"In most towns, large and small, and in villages also, scattered throughout the land, lectures have been periodically given on the subject of the paramount importance of Germany possessing a navy competent to promote her ends, defensive and offensive, to interest in particular the rising generation in this great national work; and in order to rivet their attention and appeal to their imagination, and above all, to quicken their patriotic feelings, the lectures have been accompanied by vivid illustrations of the growth of the German Navy and its steady approach to the efficiency of the British Navy. To enhance the effect of such comparisons, care has been taken to accord the palm of victory to the German Navy in the midst of a not unnatural outburst of youthful patriotic sentiment."

Such facts, coupled with the statements of leading Germans, such as Von der Goltz, "point," as the above writer remarks, "to only one conclusion, viz., that Germany has been preparing for some years the minds of her people for a great naval struggle with this country, the outcome of which must be either victory or destruction for England."

The writer also quotes M. Lockroy, a French naval authority and a former naval minister. In his *Lettres sur la Marine Allemande*, he says:—

"Germany will be a great naval power in spite of her geographical position and history. Her claim to rule the

¹ *National Review*, December, 1907, pp. 502, 503.

waves will earlier or later bring on a war with Great Britain. That war will be one of the most terrific conflicts of the twentieth century. What its result will be no one can foretell, but so much is sure—that Germany does everything that human forethought and the patience and energy of a nation can suggest.”¹

The conflict, however, need not be so “terrific” as M. Lockroy suggests. For with the care which has been taken to impair efficiency and to reduce the shipbuilding programme, and with many of our ships with nucleus or partially-trained crews, without proper bases, protected harbours or docks, it might not be so difficult to overwhelm our unsupported Home fleet when the German fleet, in a year or two, had attained a decided superiority; in which case the landing of a German army of 200,000 men or more on our shores could be successfully accomplished.

There are few, perhaps, who fully realize the terrible *effects* which would follow a successful German invasion of this country. Mr. Blatchford speaks of the misery and distress which would fall upon the working-classes, and, after the bloody defeat and ultimate destruction of our weak regular forces and untrained territorials, we may conceive the pillage and desolation of the country by an enemy who would seize upon all they required and destroy everything which stood in their way, and thus bring untold misery to thousands of homeless and starving men, women, and children. Yet this would only be the beginning of sorrows.

For with London and all the great populous mercantile cities and towns at the mercy of the invaders they could demand what terms they chose. Those terms would undoubtedly be, not merely the payment of a huge indemnity which would cripple the resources of the country for years, and produce a general state of poverty and distress, but the surrender of a considerable portion of the remaining British ships of war, and the restriction, in the future, of the number of ships we should be allowed to build for a certain number of years. The latter condition

¹ Glendower, C. Ottley, *The Standard*, August 3rd, 1908.

could be easily enforced by a nation which had absolute command of the sea consequent on the acquisition of a large portion of our fleet, and the possession of huge land forces with which it could at any moment again invade this country.

The result of this would be that the greater portion of Britain's oversea commerce would pass into the hands of Germany ; our Colonies would have to make what terms they could with the conqueror ; our Indian Empire and South Africa would be at her mercy ; and Great Britain would be so impoverished that she would be wholly unable to support her dense population, and, as in the case of the destruction of Tyre, " her own feet shall carry her afar off to sojourn." Germany, in short, would possess the empire of the world, and Great Britain, after sufferings like those of Tyre, or of Israel at the time of her overthrow by the Assyrian kings, would sink to the level of a minor European State.

It is well to remember also what the stakes in such a conflict would be. Germany, at the most, would risk her fleet which, if defeated, she could replace in a few years, and only a fraction of her huge army. With Great Britain the stakes would be her empire and her very existence.

Finally, it should be remembered that it is not Germany only that Great Britain has to fear. Behind Germany there is the secret power of Rome, animated by a still deeper hatred of this country. We may be certain therefore that the Jesuits will not only take effectual measures, when the " time appointed " arrives, to awaken afresh the hostility of the German people to Britain, but that in the meantime they are employing all their secret and powerful resources to prepare the way for, and ensure the success of the common ambition of Rome and Germany.

It is their secret activity in this country that we have to fear far more than the open hostility and ambition of Germany. For it may be safely asserted that without their secret action in our midst the ambition of Germany would never be realized.

The nature and purpose of Jesuit activity in Britain itself, and what it has really accomplished, we shall now point out.

PART III

THE JESUITS IN
BRITAIN

CHAPTER VIII

MORAL DECAY OF THE NATION

THE object of Rome and the Jesuits is not merely to pervert as far as possible the Protestant faith and to obtain converts to Romanism in the Churches, but to stir up hatred against all Protestants, to sow the seeds of sedition and rebellion in every country opposed to their dominion, while the special object of their enmity is Protestant Britain, whose humiliation and overthrow is their one aim and ambition.

When therefore we consider that Great Britain is now flooded with the members of the religious orders banished from France and other countries, one and all of whom now belong to, or are affiliated with that of the Jesuits, it will be seen how vast the influence these astute agents of Rome may secretly be able to exercise on every class of the community, and how immensely they might facilitate the designs and prepare the way for the success of the common ambition of Germany and Rome.

If, in short, the Continental States, although professedly Roman Catholic, found it necessary to banish them as stirrers-up of sedition, and as dangerous to the institutions and the welfare and prosperity of their countries, what must we expect from their secret activity now concentrated in Great Britain, the chief opponent of their ambition and object of their hatred?

In order to carry out their purposes, the policy of the Jesuits is, in various disguises, to obtain positions of trust and influence in every class and order of society. By these means, while appearing to be their friends and sympathizers, they are able to inflame the passions, and mould and direct the opinions of the people, and thus

induce them to ignorantly give their support to aims and measures intended for their own ruin.

To refer again to the account given of the Jesuit Society of St. Vincent de Paul: "They know how to open all doors, and to penetrate into the most secret places. They belong to every rank of life, from the noble to the beggar. They practise every profession and trade. They profess all shades of politics and wear every disguise. They are found in the bureaux of Government eating the bread of the State which they are secretly labouring to overthrow. They swarm in the workshops, they insinuate themselves into the working-men's clubs; but what delights them most is to act as tutors and schoolmasters. Their ambition is to mould the young and **rear a race which shall be worthy of the dark ages.**"¹

"This Society of St. Vincent de Paul," said Signor Siccoli in his place in Parliament (May, 1864), "enjoys the sympathy of the rich families, who abundantly aid them with money. In Tuscany the infant asylums are under their charge. They make it their business to train merchants, servants, schoolmasters; and hardly has a vacancy taken place before the Society has found a suitable member of its own to fill it. By these means a Paolotto was made president of the Bank of Tuscany, a Paolotto was made secretary of the Chamber of Commerce at Florence, a Paolotto was named for employment in the secretaryship of the Public Account. We have Paolotti," said Signor Siccoli in conclusion, "in this chamber."²

"The Paolotto is found in the Court," says the *Avvisatore Alessandrino*, "in the Ministry, in the Parliament; the Paolotto is found in the Prefecture, in the tribunals, in the Courts of Appeal, in the Dogana, in the barracks, in the navy, in the schools, in the Lyceums, in the administration of the savings bank, the lottery, and the hospitals. The Paolotto is found in the Democratic Club, in the Operative Associations—in short, he is every-

¹ "The Awakening of Italy," pp. 83, 84.

² *Il Temporale*, May 12th, 1864.

where. This race of Chameleon Jesuits conspire in secret, and sow, by the deadly talk of their mouths, the seeds of a clerical and Bourbonic reaction. Do you demand a proof? Wherever reaction has taken place in Italy, there first has come the Paolotti. This powerful body, with its numerous affiliated branches, is spread, not only over all Italy, but over all Europe."¹

These being the methods by which these secret plotters obtain positions of influence from which they can direct public opinion, and blind and pervert the minds of the people they are seeking to destroy, we may be certain that they have obtained similar positions of influence in every profession and every class of society in this country, and that, by sympathizing with the general aims and opinions of the people in order to obtain their confidence, they have been able to guide and mould those aims and opinions, and thus obtain the ready co-operation of numbers for the furtherance of their secret designs.

In order, however, to effect this result and obtain the assistance and support of the very people they are seeking to ruin, it is necessary first to undermine the moral and religious character of the nation. This has always been a primary feature of Jesuit policy, and is the true source and foundation of their influence.

In France the object of the Jesuits, as exposed by Pascal, was to invent an excuse for every sin that men might have committed, or might wish to commit; for by this means the conscience was destroyed and the seeds of lawlessness were sown. In Italy the object of the Society of St. Vincent de Paul is "to rear a race worthy of the dark ages," that is to say, a race dead to the principles of righteousness and justice, in order to prepare the way for the great revolution they are fomenting.

The attack on the truth and authority of the Bible which is taking place in this country, and which there is every reason to believe is largely due to Jesuit action,² must produce this very effect; for by this means, not

¹ *Avvisatore Alessandrino*, September 5th, 1864.

² See *ante*, pages 18-20.

only do they overthrow the great barrier to the acceptance of Rome's superstitions and authority, but they undermine the very source of British righteousness and justice, and that respect for law and order which has heretofore distinguished the British from every other nation in the world, and is the true foundation of England's power and prosperity.

Few people are aware how great the success of these attacks on the Bible have been of late years, because, although the majority of the educated classes have ceased to believe in its inspiration, they carefully abstain from publicly professing their unbelief, and still attend, for appearance' sake, the ordinances of religion. But among the masses, where the propaganda of unbelief is carried on by means of periodicals, pamphlets, and open-air preachers, there is not the same reticence, and there is in consequence little or no belief, or religious profession, among them.

As long as there is a belief in God and in the precepts of righteousness among the majority of a nation, the conscience of the people causes them to reject and condemn actions and principles which are selfish, unjust, and unpatriotic. But the effect of overthrowing belief in the authority and inspiration of the Bible must be to weaken or destroy the conscience and the fear of a God Who is the righteous judge and governor of the world, and therefore to remove all moral restraint to the exercise of the baser passions of human nature. The result of this is that the law of *self*, or *selfishness*, becomes, more or less, the ruling principle of each individual. For if there is no future reward for good and punishment for evil, how can it be expected that men will deny themselves in this world, sacrifice their own interest for that of others, or, in a word, "suffer for righteousness' sake" ?

The full effects of this unbelief would not be seen at once, in spite of a general moral decay. Righteous men, unaffected by the unbelief of the majority, would still exist and exercise a restraining influence on the rest, while men of a naturally high moral character would still

support the principles of justice and righteousness, even although their religious belief was overthrown. It is rather in those of a naturally selfish and vicious disposition that the fruits of such unbelief would be most fully manifested.

There are people of mean, ignoble nature, devoid of every generous impulse, and animated by an inordinate vanity and self-conceit which fills them with a secret envy and malice towards all superior to themselves in position, wealth, or in moral, intellectual, or other attainments. Their characters are the very antithesis of the Christian spirit, and because this is the case, they are instinctively hostile to every form of true Christianity, and to the faith, humility, loyalty, self-sacrifice, and generosity it demands. These qualities are so condemnatory of their own nature, that they are the first to welcome the doctrines of infidelity, because those doctrines relieve their conscience from the sense of defect and ill-desert which is so humiliating to their vanity. Atheism, in short, is the proper complement of their characters, because it leaves them free to indulge their envy, hatred, and malice without compunction. To such persons, patriotism, chivalry, loyalty, generosity, sincerity, single-mindedness, and self-sacrifice have no attraction. They are instinctively opposed to, and even hate, those who possess these qualities. It is the essential and eternal antipathy which must ever exist between good and evil. "An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked." (Prov. xxix. 27.)

These are the prominent features in some of the most bitter Atheists of the day, and although they may not be present in every unbeliever, yet it is evident that the underlying characteristic of all extreme Atheists is an egotistical self-conceit causing them to rebel against those laws and decrees of a righteous God which burden their conscience and humiliate their pride. Hence we find that wherever this virulent Atheism exists it is invariably accompanied by a spirit of lawlessness and hostility to all law, order,

and authority. For the same pride and egotism which causes men to rebel against the laws and decrees of a righteous God, also causes them to rebel against human laws and authority, and fills them with envy and jealousy of every one superior to themselves, together with the desire to crush them, or drag them down to their own level.

Although this moral perversion is probably fully developed in comparatively few, yet we see it in a minor degree in many others. In short, wherever selfishness, egotism, and vanity are in excess of the higher moral qualities, or people give themselves up to self-indulgence, or wholly selfish pursuits, they are necessarily hostile to true Christianity, and ready to accept any argument or sophistry which tends to destroy its authority. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deed should be reproved." (John iii. 20.)

Just also as these characteristics prepare people to accept the doctrines of unbelief, so on the other hand, the doctrines of unbelief tend to engender these characteristics. For unbelief, by removing the restraint of conscience, allows free play to the selfish and baser passions of human nature, and gradually dwarfs and kills all its generous impulses, even in those who originally possessed them. Hence the propaganda of infidelity which is sweeping over this country and the world generally is daily producing numbers of people who are more or less dead to the principles of patriotism, loyalty, generosity, self-sacrifice, and duty, and more or less animated by dislike and antagonism to those who uphold those principles, and by envy and jealousy of all in a better position than themselves.

Such persons, being engrossed by matters of self-interest or self-indulgence, and indifferent to the interests of their country and Empire when they do not immediately affect their own, are easily led to assent to measures antagonistic to its welfare, to oppose any measure for their country's good which requires self-sacrifice on their

part, or, moved by envy and jealousy of those above them, to support a revolutionary policy which must tend to weaken and disintegrate the Empire. They will even join in the cry against any good and great man whose wisdom, energy, and devotion has contributed to its power, and whose very nobility of character arouses their enmity, because it is the antithesis of their own.

This is the character of that moral decay in the nation which has become so increasingly evident of late years. It is the gradual decay of those nobler and more generous qualities for which the British were once pre-eminent; and with that decay there is a perceptible loss of their former courage and virility; for this is the necessary consequence of selfishness and the absence of patriotism and the spirit of self-sacrifice, while the fundamental cause is the growing infidelity and loss of belief in God.¹

We see, in short, the same moral forces at work in Great Britain and in the world generally at the present day, as those which preceded the revolution in France, in 1789-1793, when the growing Atheism of the masses prepared the way for the burst of revolutionary fury which followed. But there is a great difference between the social and religious condition of Great Britain at the present day and that of France at the end of the 18th century. In the latter case the working-classes had been cruelly treated and ground down by the upper and ruling classes and the clergy; while their growing recognition of the fallacies, superstitions, and tyranny of the religion which was the only Christianity they knew; aroused their bitter animosity and contempt against both it and the God it was supposed to represent. Hence, having no belief in God, or restraint of conscience, they were governed solely by the law of self, and became like the brutes with whom might is the only right.

But the masses in Britain at the present day suffer

¹ It may be remarked that there is often a merely intellectual unbelief to be seen in men of high moral character which is unaccompanied by the loss of generous impulses, because such unbelief is not due to a spirit of rebellion against a God of righteousness and is without the bitterness which characterizes the extreme Atheist.

neither from injustice or cruelty, nor from the tyranny of priestcraft and superstition. In no country is there so much true liberty and equal justice for rich and poor alike. In no country is there so much private benevolence, and in none is there so much fraternity and friendliness between the upper and lower classes. It is true there are unemployed, and at times a good deal of distress, but these are the result of artificial causes, most of which might be at once removed, if it were not for the opposition of those who are seeking the ruin of the country. In the meantime there is a general desire to remedy abuses and improve the condition of the working-classes.

As the same excuses for revolution do not exist, the revolutionary propaganda falls on more or less barren soil in this country, and the revolutionary spirit is only partially developed, while in its more virulent form it is confined to comparatively few.

Neither do the same causes exist in Britain for the bitter Atheism which characterized the masses in France before the revolution. The growing unbelief, so far as it is spontaneous, is due rather to the decay of true religion, and to the revolt against those perversions of religious truth by which the doctrines of Christianity have been travestied and made contemptible, and which, there can be little doubt, have been due to Jesuit influence.

But the chief cause of this unbelief and its accompanying moral decay, egotism, and loss of patriotism, is the wide-spread propaganda which, by means of the Press and the pulpit, and by cheap pamphlets and open-air preaching, daily growing in volume, seeks to overthrow belief in the Bible and Christianity. At the same time, on the ground thus prepared, it is sought to excite discontent among the masses, awaken their cupidity, and inflame their envy of the upper classes, in order to foment sedition and revolution. By this means the agitators are also able to gain the support of numbers to every measure which tends to bring about the disintegration and ruin of the Empire and the overthrow of those who support it.

As these are the avowed objects of Rome and the

Jesuits, and as the spirit of unbelief and revolution and the moral decay of the nation have arisen and developed just in proportion to the increasing influx of the latter into this country, it would be folly to ignore the fact that it must emanate primarily from them and from those whom they have made converts to their views.

One of the principal means by which the moral character of the nation is being gradually undermined, is the growing and absorbing pursuit of pleasure and self-indulgence, the result of which is a growing distaste for honest labour among many of the working-men of England, and a growing improvidence, which is necessarily productive of poverty and the increase of discontent.

This growing love of pleasure exists in all classes, and has a still deeper and more fatal effect. For it is productive of a state of moral enervation, selfishness, and a dislike to any sort of self-sacrifice, which must destroy the hardihood and manliness of a people. It produces, in short, an effeminacy of character and a shrinking from those sterner duties in defence of the State which the citizens of a great nation may be called upon to perform. This was the result in ancient Greece and Rome when the love of pleasure had destroyed the former hardihood and courage of the people. They refused to contribute themselves to the defence of their country, and hired mercenaries to do so, and as no dependence could be placed upon these hired troops in the time of real stress and trial, the people quickly fell under the dominion of hardier and more warlike nations.

We see the same thing in Britain at the present day in the dislike of any form of military service by the great mass of the people, and their shrinking from the very thought of war; and although we do not employ mercenaries for the defence of the country, yet the entire dependance of the majority is placed on a professional army and navy, which comes to much the same thing. For these means of defence seem to absolve them from the necessity of contributing personally to their country's

defence, leaves them free to devote themselves to their selfish interests and pleasures, and enables them to shut their eyes to the dangers which threaten them.

As Dr. Emil Reich remarked : " The ordinary middle-class man does not want to fight for his country, men of this second-class want to make money to be comfortable, to be anything but fighters. A great General is going about the country trying to rouse it to a sense of its danger, and he has failed. He will fail. The spirit he seeks to rouse is not there. Plato knew that even in his day." ¹

The love of money to which Dr. Emil Reich refers is even more demoralizing, because more absorbing, than the pursuit of pleasure. It is indeed only another form of the selfishness which is the result of the moral decay in the nation through unbelief and hypocritical religion.

The trade and commerce by which the wealth of a nation is increased are in themselves perfectly justifiable, as is implied by the statement to Israel, " It is the Lord thy God that giveth thee the power to get wealth." ² Commercial undertakings require thought, energy, and enterprise, in order to be successful, and the exercise of those qualities, so far from demoralising the character, are constantly accompanied by the highest generosity and liberality. But when love of gain is allowed to dominate and absorb the mind, it becomes idolatry, the worship of the Golden Calf, and we are told that the " love of money is the root of all evil." ³ For it is the manifestation of that selfishness which is destructive of honesty, generosity, and patriotism, and which makes any form of self-sacrifice for the sake of others distasteful and abhorrent.

Some of those who are most absorbed in the pursuit of gain make no small profession of religion. They are also among the foremost to cry out against measures for their country's defence, while some of them would do away with the Army and Navy altogether, and are never tired of inveighing against " the spirit of militarism."

Yet they recognize the necessity of the police, and

¹ Lecture at Claridge Hotel. ² Deut. viii. 18. ³ 1 Tim. vi. 10.

know that without their protection their property would be at the mercy of the criminal classes of society, who regard the rich with envy and jealousy, and consider them fair objects for plunder. As with individuals, so it is with rich and prosperous nations like Britain, which is an object of envy and jealousy to other nations, and, if without defensive forces, might at any moment become the prey of their cupidity and ambition.

If then the police are necessary to defend by force the lives and property of citizens against robbers and highwaymen, it is equally necessary for a nation to take similar measures for its defence, and to resist by force of arms any other nation who seeks to rob and despoil it.

We have seen how utterly ineffective against a serious foreign invasion the present military forces of this country would be if our Home fleet was defeated or disabled, and the efforts which true patriots are making to create an effective Army reserve which would secure us against invasion are nothing more than necessary and legitimate measures for self-defence, while it is equally incumbent on us to possess a sufficient regular force for the defence of the lives and properties of our countrymen in our oversea possessions.

It seems strange and unaccountable that people who desire peace should oppose and throw discredit on such measures for pure self-defence by stigmatizing them as encouraging "militarism." For they must know that the best security for peace is to be prepared for war, or, as Mr. Bart Kennedy has said, "The only way for England not to have war with Germany is for England to get ready."¹ It is inconceivable that those who are engaged in amassing money should grudge the very small cost which would fall upon them individually of providing for these measures of self-defence. They are merely a form of insurance against what might result in their complete ruin, and they do not hesitate to pay a far higher percentage in order to insure their goods against other forms of disaster, nor do they grudge the cost of a

¹ *Ante*, page 142.

police force to guard their lives and properties against the criminal classes.

The military training of young men, by the regular food, exercise, and habits imposed on them at a very critical age, would, unquestionably, greatly conduce to their physical development, while the habits of discipline, obedience, and self-control would equally raise their moral character, and develop that manliness, courage, and spirit of loyalty and self-sacrifice which is now becoming so conspicuous by its absence. But to assert that this training, required only for Home defence to secure the country against invasion, would produce a spirit of militarism in the sense of military aggression is palpably false.

In these days, when the principal nations of the world are armed to the teeth, and their interests or ambitions are antagonistic and at any moment liable to clash, it is incumbent on every State to provide for its own defence. Constituted as men are, their clashing interests, ambitions, and jealousies make it impossible to avoid war under certain circumstances. How much more important therefore is it to provide for the efficient defence of this country when we have such evidence of the ambition and hostile intentions of a vast military power like Germany, dominated by the desire to crush and humiliate us, and to whom the invasion and conquest of the country, in the absence, or the serious weakening of our fleet, would present no insuperable difficulty ! Warning after warning has been uttered by those best qualified to judge of the threatened danger of such an invasion, and yet, although it would certainly fall with the greatest severity on the wealthy and wholly defenceless mercantile cities of the north, it is from some of them that the greatest opposition to defensive measures emanates, and it is the very people who are most threatened who shut their eyes to the danger, and use every sophistry and argument to deny or minimize it !

History also shows that anticipations of tranquillity and assurances of peace on the part of rulers and nations

have invariably heralded the most terrible wars. This was the case with the Peace Conference summoned by the Tzar of Russia a few years ago for general disarmament and arbitration. The Conference was immediately followed by the war with Japan, and it was the Tzar himself who was the chief promoter and the most unrelenting prosecutor of one of the bloodiest wars ever known.

Even Pitt, our great war minister during the conflicts with Napoleon, moved in 1792 the reduction of the Navy because, he said, "Unquestionably there never was a time in the history of this country when, from the situation in Europe, we might more reasonably expect *fifteen years of peace* than at the present moment." This anticipation was immediately followed by more than twenty years of terrible and unceasing war throughout Europe. It would seem indeed that whenever men begin to say "Peace, peace, then sudden destruction comes upon them."

There are no such anticipations of peace at Rome. For it is her purpose to set, not only class against class, but nation against nation and kingdom against kingdom, for "their mutual destruction,"¹ and the truth of the statement will one day become manifest. "In her was found the blood of all them that were slain upon the earth."

But as Rome's especial object is to compass the subjugation and overthrow of Great Britain, her efforts would naturally be first directed to lull the nation into a sense of fatal security, in order to induce it to reduce its armaments and defensive forces. This end, as we see, is being effected by the cries against militarism and the iniquity of war, and the demands for disarmament which are rapidly preparing the way for the nation's downfall. For this opposition to every measure for the national defence, although supported by many, is not, as we shall see, by any means the spontaneous expression of the national character, but is being propagated by the secret enemies of Britain.

¹ *Ante*, page 30.

Neither is the love of pleasure and self-indulgence, which is equally destructive of patriotism and hardihood, of spontaneous growth, but is due to a wide-spread propaganda which advocates the right of all to pursue pleasure and selfish enjoyment.

When Balaam, the son of Bosor, found himself unable to curse Israel at the request of Balak, King of Moab, he bethought himself of another way of carrying out that king's desire. He advised him to cast a stumbling-block in the way of the people by inducing them to eat meat offered to idols and to commit fornication. For by teaching them to pursue these unlawful Pagan pleasures, he hoped to destroy the moral character of the people and to cut them off from the protection of God ; and the advice succeeded, although by a severe judgment the evil was checked at its outset.

We are told that the false teachers of this dispensation would " follow in the way of Balaam,"¹ and we can hardly doubt therefore that the astute followers of Loyola, with the causes of the decay of Greece and Rome before their eyes, would do all in their power to advocate the pursuit of pleasure and the wickedness of war, when so manifest a means of undermining the hardihood and virility of the nation would prepare the way for its downfall and carry out the cherished ambition of Rome.

History always repeats itself, and as the love of pleasure and wealth, the pampering of the masses, and decay of virility, patriotism, and sense of duty, presaged, and were the immediate causes of the decadence of Greece and the decline and fall of the Roman Empire, we have just reason for fearing that the same things may foreshadow the fall of the British Empire whenever it is attacked by a powerful and warlike enemy.

But perhaps the most potent cause of the moral decay in the nation is the decay of religion itself. Never was there more talk about and outward display of religion, but never was there less true religion, and this may be said to apply, not merely to those who devote their time

¹ 2 Peter ii. 13.

and energies to ritual observances, but to the majority in every class of the religious world.

This decay is undoubtedly due to the gradual perversion of the leading doctrines of Christianity which has been going on for the last seventy years, so that even in evangelical circles those truths which were brought to light at the Reformation are now opposed or rejected, or else so travestied as to be of no effect.

Nothing is more marked than the growing disregard of and contempt for all questions relating to religious *truth* and *error*. One would have thought that at a time when Rome and the ritualists are making every effort to propagate their errors, warnings and refutations of them would have been constantly heard from evangelical pulpits, as indeed was the case fifty years ago. But such protests are now seldom made, and are confined to a very few. Instead of this we hear on every side "Do away with dogma," or doctrine, which, in other words, is "Do away with all distinctive religious truth." This, of course, is the especial aim of Rome and the Jesuits, and we may therefore conclude that the growing perversion of and contempt for religious truth, and the cessation of all protest against religious error is due, in no small measure, to the secret influence exercised by them. But the teaching of the New Testament is that all righteousness, regeneration, and life is founded upon the knowledge and belief of the Truth which Christ came into the world to bear witness to,¹ and the necessary result therefore of the growing contempt for religious truth must be a decay of true righteousness. This is what we see, and as most people require some form of righteousness to satisfy their conscience, its place is taken by a false piety; for being ignorant of true righteousness, any travesty of it is eagerly accepted and followed by them.

Hence the prevalence of a piety which is mere sentiment and emotion. Instead of enforcing those great truths which appeal to the conscience, enlighten the mind, and change the heart, the religious teaching of the present day,

¹ 1 Pet. i. 23; Jas. i. 18; John viii. 31-35; xv. 3; xvii. 17; xviii. 37, &c.

both from the pulpit and in books of devotion, consists chiefly of emotional appeals in perfervid language, with professions of the loftiest faith and charity and the deepest humility. Such language leaves the impression on the minds of many who are ignorant of the warnings of Christ, that those who use it are the holiest of men, and it is naturally made use of by numbers to persuade both themselves and others that they are righteous. True righteousness shrinks from parade or display, but man, we are told, "looketh upon the outward appearance," and this piety, just because it is outward, visible and assertive, invariably obtains that praise of men which seems to most people the strongest endorsement of its value and reality. In short, it may be said that at the present day few can obtain a hearing among religious people without more or less outward parade of piety, while the more unctuous and high-flown it is, the more highly is it esteemed. But this pretentious piety has the effect of blinding the conscience and reason, and amidst the mutual admiration it excites and the fervour of religious sentiment and emotion, men are easily led to approve and follow principles and aims which are opposed to justice and truth.

This outward piety of sentiment and emotion is the essential characteristic of the Jesuits and the more ardent devotees of the Church of Rome, and it is the means whereby their conscience is completely blinded to the evil they are taught to do in the very name of religion.

For the whole principle of Romish piety is based on the cultivation of those merely *psychical* emotions which are engendered by powerful appeals to the senses and imagination. For this purpose every art is employed to impress the senses and excite the imagination of the worshipper. The magnificent temples and their lofty aisles and long vistas enriched by sculpture, painting, and precious stones, the dim religious light, the sweet and solemn music, the costly dresses of the priesthood, and the air of mystery and occult significance which surrounds every ritual act, are eminently calculated to excite the imagination and call forth those religious emotions, which

the devotee, ignorant of true righteousness, is only too willing to believe are spiritual.

The Jesuits, who are the principal representatives of the Church of Rome, and the most active propagators of its religion, have made the attainment of this spurious piety a subject of special training in order to clothe the members of their order with a garb of apparent holiness which completely deceives the ignorant Protestant.

The Jesuit novice has to go through a course of exercises instituted by Loyola, in which, by the use of perfervid expressions of faith, repentance, humility and love, and by various appeals to his imagination, he is taught to engender in himself emotional *sentiments* of every spiritual characteristic, while, in order that imagination may have full play, these exercises are always performed in strict solitude and often in darkness. For by the use of exaggerated expressions and language which appeal powerfully to his imagination, the novice is able to excite in himself those temporary emotions which simulate the reality, and to profess, even with tears, his abject humility, his profound repentance for the most trivial shortcomings, and his exalted love of Jesus. Nor does he suspect that such emotions are mere psychical feeling and of precisely the same nature as those which the professional actor will often feel when he throws himself into the part he is acting, and experiences, for the time being, emotions expressive of the passions and feelings of the person he is portraying. The Jesuit, in short, is trained to be a religious *actor* or *hypocrite*,¹ but unlike the secular actor he deceives both himself and others.

The effect on those who have succeeded in perfecting themselves in this histrionic piety, which has nothing spiritual about it, is to completely blind their conscience and even to enable them, under its influence, to pursue and applaud the grossest wickedness as the highest righteousness. It has been associated, in short, with every sort of religious crime, and is the foundation of that hypocrisy and self-deception which enables the religious devotee to

¹ "Hypocrite," from *upokrites*, an actor.

commit, without compunction, those cruelties and excesses which have made every kind of false religion a curse to the human race.

The notorious Judge Jefferies afforded an instance of this false piety when conducting "the bloody assizes" which followed the abortive Protestant rising in the West under the Duke of Monmouth in the reign of James II. In these assizes Jefferies worked himself up into a state of pious fervour in order to give an appearance of righteousness to his cruelty, and so completely did he deceive himself that he even shed tears of hypocritical indignation at the pretended iniquity of the poor peasants he remorselessly condemned to death or slavery.

Such was the case also with the victims of the sentimental devotion taught by the Jesuits at Oxford in the reign of Elizabeth, which caused their followers to indulge, without the slightest compunction, in vindictive malice against Protestants, and to devote their lives to effect the murder of the Queen, and, when condemned for their crimes, to go joyfully to execution, being taught that murder undertaken in the interests of Rome was the surest passport to heaven.¹

Such was also the case with that aged Cardinal who, when he heard of the bloody massacre of St. Bartholomew, lifted up his face to heaven and with tears of gratitude exclaimed, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

The same false piety characterized the authors of the cruel tortures and murders of the Inquisition and its *Auto da fées* (acts of faith), and it enabled the priesthood who burnt the true witnesses of Jesus to persuade themselves that they did so in honour of Christ, although their true motive for doing so was that their victims exposed the evil of their tyranny and superstition.

It was a false righteousness also which blinded the Jewish murderers of Christ, Whom they crucified as a pretended heretic and blasphemer, their real motive being

¹ See *ante*, page 97.

envy and hatred of One who preached the truth, and condemned their own false righteousness.

In all these instances, conscience, the one thing which links even sinners to God, the one thing which radically distinguishes man from the higher animals, and through which alone he is capable of being redeemed, was either wholly or temporarily dead, its place being taken by that evil or perverted conscience, referred to in the epistle to the Hebrews,¹ which impelled them to do evil in the name of religion.

We see the same perverted sense of right and wrong covered by an affectation of sentimental piety, among numerous religionists of the present day. It is the natural consequence of the decaying belief in the truth.

We also see a similar perverted righteousness affected by some who are openly opposed to, and have rejected the righteousness and the God revealed in the Bible. These, in order to justify themselves, affect a righteousness which, they pretend, is superior to the righteousness they reject, a righteousness which consists in finding some excuse for all wickedness however great and inveterate. They are affected, in short, by a sentimental sympathy for the criminal and evil-doer, and pride themselves on discovering, as they think, some redeeming point in all. But of this they are willingly ignorant, that he who offends in one point of the law is guilty of all. For it is evident that he who wilfully pursues one form of evil will, when opportunity and temptation arise, equally pursue any other form of evil.

As a natural consequence of their sympathy for evil-doers, they are filled with indignation and hostility towards those who condemn such offenders and uphold the law. For a like reason, whether they acknowledge it or not, they cannot but hate Him who was so unsparing in His denunciation of the Jewish Scribes and Pharisees and in the judgment He pronounced on them. For just as the wicked are an abomination to the just, so the upright are an abomination to the wicked.² In spite

¹ Heb. ix. 14, x. 22.

² Prov. xxix. 27.

of their pretence of charity, they are in sympathy with evil and hate the righteous, and that hatred, if they ever have the power, will as surely be expressed some day in action as it was with those who before the French Revolution preached "Liberty, Equality, and Fraternity."

Speaking of that time, Edmund Burke wrote: "The philosophers, in order to introduce their polluted Atheism into the minds of the young, flatter all their passions, natural or unnatural, and treat as antiquated and exploded those virtues which restrain the appetites, substituting in their place what they are pleased to call benevolence and humanity to every one. By this means their philosophy has no real strength in it, and those persons who are ready to-day to snatch the worst criminals from justice will murder the most innocent persons to-morrow."

These words may equally apply to the religious sentimentalists and many of the Socialists of to-day, and the same false sentimentality is illustrated by the tenderness shown by the revolutionary classes to criminals in France at the present time, which has resulted in an appalling increase of crimes of violence in that country.

In addition to the false piety of sentiment and emotion which characterizes many who are strongly opposed to the ritual of Rome, we see, at the same time, constantly increasing numbers succumbing to the fascination of that ritual. Its effect is also the same. For by the influences it exercises on the senses and imagination, it produces, for the time being, an emotional fervour which is mistaken for spirituality, but which blinds the conscience and perverts the judgment, and prepares the devotee to accept with readiness the grosser superstitions and idolatries of the Church of Rome.

Speaking of the decay of the national spirit, in Britain, the *National Review* remarks that it "excites the concern of all patriotic Englishmen revisiting this country after an interval, who are literally appalled by the fearful increase of luxury, the passionate pursuit of pleasure, the general absence of conviction, patriotism, or enthusiasm, the fatuous self-complacency of our professional politicians,

the paralysis and provincialism of Parliament, the hysterical sensationalism of the Press," and, we may add, "of all classes of society."

It should be remembered, however, that all this has been due to the poison which has been secretly introduced into the life blood of the nation by the agencies we have described.

The moral decay of the nation appears to be an exact fulfilment of those "perilous times" which the apostle foretold were to characterize the last days in which we are now living.¹ For the leading features of those times are a photograph of those which now exist. Men were to be "lovers of their own selves," and this we see in the blind selfishness and egotism of so many at the present day. The "want of natural affection" is seen in the decay of patriotism and of marriage and family relations. "Disobedience to parents" in the growing disregard and contempt of parental control. "Unthankfulness" in the utter want of gratitude for kindness shown, more especially among many of the lower classes. "False accusers," in the lies and calumnies promulgated against any one who upholds the truth, exposes falsehood and treachery, or contributes to his country's good.² "Traitors," in the means taken by many to weaken or disintegrate the Empire, or to support and encourage their country's enemies, and in their rejoicings at their country's disasters. "Haters of those that are good" in their enmity to every great and honest man who truly loves his country. "Blasphemers" in the bitter war which is being waged against the Bible and the virulent hostility to the God of the Bible. "Lovers of pleasures more than lovers of God" in the absorbing pursuit of pleasure and indifference to everything of a truly spiritual nature. The apostle sums up the indictment with the words "Having a form of godliness but denying the

¹ 2 Thess. iii. 1-5.

² This is seen both in the attacks made upon every true patriot, and in the attempts made to impugn the veracity of every writer, or public journal, which exposes the policy of those who are working for the downfall of their country.

power thereof," and it is evident, in spite of a great increase in outward religion, that selfishness, envy, malice, sedition, hypocrisy, immorality, want of natural affection, falsehood, and calumny are steadily on the increase.

"By their fruits ye shall know them," and when we see the steady increase of Atheism and the revolutionary spirit, of the love of amusement, the decay of patriotism and virility, and of love of the truth, the spread of Ritualism and growth of the cant and false piety of Rome and the Jesuits, all coincident with the influx of the latter into this country, it would be folly not to recognize that it is largely due to the influence exercised by these astute plotters in the various religious communities in which, in the guise of Protestants and advocates of religious liberty, they have obtained positions of trust.

But it would be still more foolish to shut our eyes to the evidence of their secret presence and influence when it is seen that this moral decay is made use of to forward the avowed designs of Rome and bring about the downfall of the nation, and that lies and calumnies which, as already pointed out, have always been the distinctive weapons of the Jesuits, are freely made use of by those who are foremost in carrying out their designs.

On the other hand, there is this redeeming feature in the nation. The decay is not universal. Not only are there many true Christians in our midst, but there are a large number of true patriots, upholders of truth and justice, and determined opposers of those who, under cover of a pretended rectitude and piety, would seem to be seeking the downfall of their country.

It is probable also that the actual enemies of their own country are comparatively few in number, and that they consist of a noisy minority whose influence on their followers is due to the general moral decadence of which we have spoken.

CHAPTER IX

THE ENGLISH PRO-BOERS

THE object of Rome is "to subjugate and subdue, to conquer and rule" the British race and Empire.¹
"The Vatican is working as it ever has worked and ever will, for the humiliation of England."²

This then is the avowed aim and ambition of Rome and the Jesuits, and to attain this end, Rome can count upon the powerful aid of Germany, her staunch ally, animated by the same hostility to this country and desire for its humiliation and overthrow, and with the scarcely veiled intention of destroying, if possible, its power as soon as her fleet has attained the necessary strength. It is evident that the part of Rome is to do all in her power to help her ally and prepare the way for the success of her attack, and it is inconceivable therefore that the Jesuits in this country are not straining every effort and using all their secret influence to accomplish this purpose.

These are the enemies in our midst, the foe we have allowed to enter in and to fasten upon our very vitals. As we have seen, the growing moral decay in the national character must be attributed to their influence. But this moral decay is only the groundwork of their policy, the preparation for obtaining in the very country whose downfall they are seeking, a powerful party more or less subservient to their designs.

By working upon the vanity, ambition, greed and selfishness of certain individuals, in whom infidelity or false religion has extinguished every patriotic and

¹ Cardinal Manning, *ante*, page 30

² Richararticle d' Bagot, in the *National Review*, *ante*, page 73.

generous impulse, the Jesuits are able to obtain a number of adherents devoted to their cause, ready to become traitors to their own country and to sacrifice its interests, prosperity, and power to the ambition of Rome. Nor is it difficult for these astute plotters to obtain the assistance even of persons holding positions of influence, or whose talents fit them for such positions, and whose worldly ambition can be materially advanced by the powerful secret influence which the Jesuits are able to exercise.

These, although not "professed," or "*Politic Father Jesuits*," become affiliated to the Society as lay members, and consist of two grades. The first, says Gastaud, "may be either priests or laymen, and when the latter, are of superior rank and intelligence and influence, and are bound by a solemn vow to aid the Society in everything required of them. They are called *Jesuits in Voto* or *coadjutor Jesuits*, and there is scarcely a court or city in the world where such men may not be found. Their fidelity is secured by the promotion which they obtain by *Jesuit influence*, and lose the moment their defection is suspected."

The other lay members of the Society are stated to "consist of lay persons of both sexes of every rank, from whom the most important information is unsuspectingly derived, and by whom its deepest schemes are carried out."¹

By means of these secret agents occupying positions of more or less importance in every order and rank of society and in every office in the State, the Jesuits are able, by combined action, to powerfully influence public opinion, and even direct the policy of the country. For these agents are to be found not only in the churches and religious bodies, but in the schools, in the Army and the Navy, in the working men's clubs, in the Press, in Parliament, and perhaps even in the Cabinet.²

In addition to these, the Jesuits are able to obtain the support of a large number of people who are under the

¹ Gastaud, "Jesuits Unmasked," "Secret History of Romanism," pp. 236, 237. ² See *ante*, page 170.

influence of the moral decay which is sapping the virility and patriotism of the nation, and whose selfish passions have been so worked upon by their secret propaganda that they have become their *unconscious* agents—people whom they designate as “*those political meddlers who are ignorant or unsuspecting enough to become our tools,*” and who give their blind, but powerful, support to the policy of Rome for the humiliation and ruin of their country.

That policy is to stir up sedition and revolution at home, and war and rebellion in our over-sea dependencies; to separate the Colonies from the Mother Country, and in other ways to weaken and disintegrate the Empire; to oppose every measure for the welfare and prosperity of the nation, and to support everything which tends to introduce weakness and decay; to lull the people into a state of fatal security, and by appeals to their selfishness and greed, covered by a pretence of piety, to induce them to cut down the Army and Navy, and reduce the defences of the country, in order that it may fall an easy victim, when the moment arrives, to the long prepared and carefully thought-out invasion by Germany.

This is what is taking place before our eyes. The Roman Catholic Nationalists of Ireland are, of course, obedient followers of Rome, and therefore exactly represent her aims and purposes and the methods by which they are carried out. No one supposes that they had any love for the Boers when they rejoiced on hearing of our reverses, and did all in their power, with the aid of the English Pro-Boers, to thwart and hamper the Government in its conduct of the war. They were simply animated by the same hatred of this country which the Press, under the control of the Vatican and the Jesuits, engendered throughout Europe by every sort of calumny, and which calumnies the Irish Catholics were also the most diligent in repeating.

Naturally the Irish Catholics, who are under the guidance and influence of the priesthood, and especially

of the Jesuits, are friends of every enemy of this country, and support every measure which tends to weaken the country and the Empire. They make no pretence about their hostility to Great Britain and their desire for her humiliation. They are openly the agents of Rome and the Jesuits, and doing all in their power to forward their avowed policy and ambition.

What then are we to say of the "Pro-Boer" party in this country, which came into existence at the outbreak of the Boer war, and the leaders of which have acted in precisely the same way as the Irish Nationalists, and were apparently actuated by a similar hostility to Great Britain?

Almost simultaneously with the campaign of calumny and falsehood against Great Britain which was carried on by every journal on the Continent under the direct or indirect control of Rome and the Jesuits, and preached from every Roman Catholic pulpit, an exactly similar storm of slander and abuse broke forth in this country, and was similarly propagated by a portion of the Press and from certain Nonconformist and other pulpits.

These, as we have seen, are the two principal means used by the Jesuits, not only to pervert and undermine religious truth, but to influence public opinion and to stir up hatred, dissension, and revolution in the nations opposed to them. The presence of members of the Society on the staffs of the principal journals enables them to exercise an unsuspected and no inconsiderable influence on the general public, but it is in the disguise of Protestants, as ministers of religion, or as editors or sub-editors of Protestant journals that they are able, by the apparent earnestness of their protest against Rome and loud support of Protestant ideals, to completely gain the confidence of unsuspecting Protestants and, having done so, to not merely undermine their religious belief, but gain their support to principles and measures, the true purpose and significance of which is artfully concealed.

Through these channels everything was done to

discredit and create hostility to the British Government and to hamper and cripple its efforts for conducting the South African war. It was charged with having brought about the war in order to deprive the Boers of their independence at the instigation of millionaires and mine owners, or that of Mr. Chamberlain for his own personal advantage, and with conducting the war in a way opposed to every principle of humanity ; while our soldiers were charged with crimes for which there was not a shadow of foundation, and with the very ruthlessness and treachery of which the Boers were guilty, every evidence against the latter being at the same time denied.

It would be absurd to suppose that these slanders were repeated by Englishmen for mere party purposes. The Pro-Boer party consisted at first only of a few individuals, and the great mass of the Liberal Party were wholly patriotic and ready to support the Government in a vigorous prosecution of the war. In short, the chief organ of the Liberal Party at that time, *The Daily News*, instead of making use of these slanders for party purposes, was the foremost in exposing their falsehood. Such slanders were wholly inconsistent with the English character, but they were, and ever have been, the peculiar and distinctive weapons used by the Jesuits, then as now, congregated in Great Britain, and they were merely reproductions of those slanders propagated by them on the Continent in order to create hatred of England and a coalition of European nations against her.

The great majority of patriotic Englishmen at that time were not deceived by these calumnies, which they protested against, recognizing that they were simply reproductions of those on the Continent, and just as plainly dictated by hatred and jealousy of this country. But, later on, in consequence of the persistence with which they were reiterated, a large number of persons, who had no means of judging of their truth, and who never questioned the authority and integrity of the source from which they were received, believed them, while others who were under the influence of Radical and

revolutionary principles, and whose patriotism had been undermined by Socialist agitators, were only too ready to accept them without question as a means for overthrowing a Conservative Government. It is probable also that some, who were not deceived by these slanders, had no objection to profit by them as a party weapon.

Although the bulk of the Pro-Boer party were no doubt deceived by these calumnies, one can hardly suppose that this was the case with all. The extraordinary malevolence of some of the leaders to their own country and countrymen, their rejoicing at every disaster to the British arms, their uncompromising support of the Boers, who were the aggressors in the war, their desire for their victory, and anger at every defeat they suffered; their friendship and support of the Irish Catholics, the open enemies of Britain; their undisguised animosity towards every great Englishman who had saved the Empire in times of danger and crisis, or whose talents, energy, and patriotism had contributed to their country's prosperity and power, and latterly, their enthusiastic support of every sedition and rebellion in the British dominions which threatened to weaken and disintegrate the Empire, and their consistent endeavours to cripple or destroy the defences of the kingdom—these are indications of an hostility to Great Britain precisely similar to that of Rome and the Jesuits. Can we indeed suppose that while displaying this hostility and carrying out in every detail the policy and designs of Rome for bringing about the downfall of Britain, and using for that purpose the very calumnies promulgated by the Jesuit Press on the Continent, they were animated by wholly different motives to those of the Irish Catholics and the Jesuits, and that it is pure accident that their aims and desires and methods happen to have been identical with those of Rome?

The only difference between them and the more open enemies of this country was that they covered and excused their hostility by an affectation of piety and rectitude in order to obtain the support of pious and

unsuspecting persons. In short, they made use of this means for concealing their true motives in exactly the same way as the Jesuit plotter, who invariably disguises his identity and designs by a cloak of religion and pretended sympathy with those he seeks to deceive.

On the same principle, they flooded rural rectories with leaflets and pamphlets, besides hiring halls and holding meetings and giving lectures for the propagation of their falsehoods and misrepresentations. — All this, as remarked by one paper at the time, meant considerable expense, and, considering how few the authors of the movement were at the outset, it asked, "Who pays for these slanders?"¹ Everything points to the fact that there was a widespread and carefully organized conspiracy against Great Britain at that time, and although some of the money for its support came, no doubt, from Dr. Leyds, who was supplied with funds for that purpose, yet, as he was working in unison with the Jesuits, we can hardly doubt that the numerous members of that Society in Britain lent their powerful support to the agitation in this country, if indeed they were not the authors and principal supporters of it.

The cloak of piety, under cover of which the Pro-Boers propagated their slanders, was in strong contradiction to the malevolence they displayed towards their own country and countrymen. Is it reasonable to suppose that, in their advocacy and support of the Boers, they were animated by a disinterested sympathy for them, while supremely indifferent to the hardships suffered by their fellow-countrymen, trodden under foot, and denied every civil right by a corrupt oligarchy? Or that while encouraging the Boers to continue the war, and thwarting, with the aid of the Irish Nationalists, every measure of the Government for the defence of the Colonies, they were actuated by a pious benevolence which had no regard for the prolonged suffering and loss of life which their action ensured both to the Boers and the British.

The Pro-Boers by their speeches and their articles in

¹ *Daily Mail*, November 23rd, 1899; June 1st, 1900.

the Press not only encouraged the Boers during the war, but were directly responsible for its continuance, and for the bitter guerilla warfare which went on for months after peace might otherwise have been made.

The Rev. H. J. Batts, the well-known Nonconformist minister, on his return from Pretoria in November, 1900, wrote: "The party represented by Mr. Stead, which strove for the continuance of the most corrupt Government of the century, gave great hope to the beaten and scattered commandoes. It is this party which to-day is largely responsible for the continuance of the murder and destruction now going on. I feel very bitterly that the main cause now of so much bloodshed and loss of British life is Englishmen and leaders of the anti-progressive party in the Cape Parliament. I add that it is largely the hope of something happening in England by means of anti-English people within, or against England by foes without, that in my opinion explains the continuance of the war. Many of our own subjects in England are disloyal to England and to England's interest."¹

In like manner, Mr. Bennet Burleigh, writing from Johannesburg in September, 1901, said: "When the Boer women were allowed to go out of the Orange River Colony to endeavour to bring in their husbands, they found the commandoes reading the (Pro-Boer) speeches at Queen's Hall, and, in consequence, refused to come in, saying that it is evident that England is verging on civil war."²

The Pro-Boers met the overwhelming evidence of Boer conspiracy and ambition by denial and ridicule; and when in the face of the warlike preparations of the Boers and the assembly of their commandoes on the borders of Natal, while as yet negotiations were proceeding, our Government, at the urgent request of Natal, sent a weak force for its defence, they cried out against it as a threat against the independence of the Republic; although the force sent was not even sufficient for the defence of the

¹ *Daily Telegraph*, November 29th, 1900.

² *Daily Telegraph*, September 12th, 1901.

Colony, much less for any purpose of aggression! By their opposition to any military precautions being undertaken, the Pro-Boers were responsible both for the war itself and for the reverses which we suffered at its commencement. For had the Government sent a sufficient force at the outset, President Kruger would have probably granted the Franchise to the Uitlanders rather than force on a war at a moment when his preparations were as yet incomplete, and when Natal, the chief object of his ambition, was effectually defended.

Even before the war commenced, some of the English Pro-Boers were in communication with President Kruger advising him as to the means for defeating the British Government's endeavours to obtain civil rights for the British population in the Transvaal, and their letters were discovered on the British occupation of Pretoria. We know that President Kruger would have preferred to delay the war for another two years in order to complete his preparations. So also, when the British Government first opened negotiations for obtaining better conditions for the British in the Transvaal, he still required time for completing his armaments, the mobilization of the Boer commandoes, and the organization of transport and supplies, in order that the attack on the British Colonies, when launched, might be sudden and unexpected. Accordingly we find in the above correspondence letters from Mr. Labouchere advising Mr. Montagu White, the Transvaal representative in London, how President Kruger might gain time by prolonging the negotiations without granting any real relief to the British Colonists!¹

At a meeting at which Messrs. Leonard Courtney, Cronwright Schreiner, and others were present, the name of Mr. Kruger, the most bitter enemy of everything British, was received with cheers and a reference to our losses and reverses with laughter! Again at the dinner at the New Reform Club, given in honour of Mr. Cronwright Schreiner, Sir Wilfrid Lawson "roused the greatest enthusiasm by coupling Union Jacks with Union Jack-

¹ See letters quoted in *Daily Mail* August 28th, 1900.

asses." "Speaker after speaker followed in the same strain of abuse of England and praise of the Boers until the whole room became full of voices crying shame on their own country and expressing sympathy for the beautiful enemy."

This bitterness against their own country and unqualified support of the Boers was all the more remarkable from the fact that some of the most prominent Pro-Boers were, a few years before, the most outspoken opponents of Boer misrule and justice. Thus Mr. Cronwright Schreiner, at the dinner mentioned above, in order to create sympathy for the Boers and antipathy to the British, sought to make out that it was the British who ill-treated the natives, and the Boers who were most anxious for their welfare! This was, of course, absolutely false, and in direct contradiction to his former statements. In like manner, although he before accused the Bond of being wholly anti-British and as seeking the supremacy of the Dutch regardless of the rights of the British colonists, he now represented it as wholly Pro-British and loyal!¹ Mr. Stead is another instance of those who, although previously patriotic and strongly opposed to Boer tyranny and misrule, turned against his own country, became the friend of the Boers, the slanderer of his own countrymen, and the close associate of Dr. Leyds, one of England's most bitter enemies.²

Among other means for calumniating our soldiers in South Africa, anonymous letters were published professing to come from officers there and making the grossest accusations against the British troops. With regard to one of these letters professing to come from an officer of high standing, Lieut.-General Laurie wrote: "It is almost impossible to conceive an officer of standing writing of his comrades of any rank in the terms this correspondent uses, or making such charges *when his manifest duty would be to report such conduct. But if he were, as Mr. Stead states, in command, he must have*

¹ Compare *ante*, pages 55-56. ² *Vide* relations of Mr. Stead with Dr. Leyds and Mr. Fischer, *Daily Mail*, May 5th, 1900.

actually sanctioned and been responsible for these outrages he enlarges on, and Mr. Stead should be called upon to give the name of an officer who so disgraced the Queen's uniform."

The extraordinary anomalies in this letter, as pointed out by Lieut.-General Laurie, throw strong doubts upon its authenticity. Nothing is easier than to manufacture anonymous correspondence, or letters in support of a worthless cause, after the fashion of promoters of bogus companies, or the vendors of some fictitious cure, and one might think that people, who did not hesitate to circulate other falsehoods and calumnies, would not hesitate to adopt this means of giving their statements an appearance of authenticity. On the other hand, there appears to be little doubt that amongst the combatant, or non-combatant ranks of the British Army in South Africa there were traitors who might well have written calumnious letters for the purpose of injuring the British cause.

Sir George White, when at Ladysmith, said that even his most secret arrangements were known to the enemy a few hours after he had made them. It was due also to the accurate information received by the Boers of the movements and objective of detached bodies of our troops, that the Boers were enabled to effect their numerous surprises and ambushades, the "regrettable incidents," the greater number of which would never have occurred but for traitors in our own ranks. One instance may be mentioned in which this traitorous assistance was practically confessed by the Boer commander.

On December 18th, 1901, General Spens sent Major Bridgford with 200 Mounted Infantry to capture a Boer laager. The whole body fell into a carefully-prepared ambushade from which only seventy escaped, forty-nine being killed and wounded, and the rest made prisoners. Britz, the Boer commander, told the captured officers, and so did some of his men, that *they had received information from General Spens' camp* of the intended march of Bridgford, and had prepared the trap forthwith, but had expected to get some guns and a convoy also.¹

¹ Letter by Mr. Bennet Burleigh, *Daily Telegraph*, Feb. 18th, 1901.

Now we have seen that there is every reason to believe that Rome and the Jesuits were largely instrumental in creating the Boer conspiracy against British rule and in bringing about the South African war. It is certain also that they depended on that war as one of the principal means for effecting the downfall of Britain, and hoped, when the country was denuded of troops, to induce, by a campaign of calumny, two or more of the European nations to attack her. It is evident, therefore, that, as long as there was a prospect of their design succeeding, they would do all in their power to help the Boers and prolong the war. If, then, the Jesuits have members of their order, both among the ministers of religion, and in every class and order of society, it is inconceivable that they did not take especial care that there should be some of their agents, if not among the combatants, yet among the non-combatant ranks of the army in South Africa, in order that these, by traitorous information to the enemy, such as that described, might materially assist the policy of Rome.

This indeed is only in strict accordance with the methods of the Jesuits in the past under similar circumstances.

Nicolini, in his "History of the Jesuits," relates that at the siege of Rome when the Italian patriots were fighting for civil and religious liberty against the Pope and his supporters, a man of distinguished appearance was seen going about from place to place, praising and encouraging the soldiers and citizens, and cursing the French, the Pope, and the Jesuits. A short time afterwards he and two others were discovered signalling information to the enemy. All three were found to be Jesuits.¹

Under these circumstances, and considering that there were unquestionably traitors in the British Army, it is quite conceivable that the latter may have furnished their allies in England with calumnious reports against the British troops. In the case, however, referred to by Lieut.-

¹ Nicolini, "History of Jesuits," pp. 170, 171.

General Laurie, the reputed letter must be regarded as far too clumsy a concoction to have emanated from any *combatant* officer of rank.

The malignity of some of the Pro-Boers and their animus against the welfare of the Empire, their undisguised partisanship with our bitter enemies, not only in South Africa, but on the Continent, and their unblushing use of every sort of calumny in order to create the same animus in others, seemed to many inexplicable, and it called forth the indignant protest of every honest man, and of all the principal journals in the country. As was remarked at the time, "The Pro-Boer is the person who sides against his native country and is the cheerful witness of her agony and the still more cheerful apologist of her foes."¹

In the words of one writer, "The Pro-Boers have advocated the cause of the enemies of England in the most odious of all ways. They have unceasingly spread the foulest of slanders against all Englishmen supporting England's cause. Cabinet Ministers and the highest and most honoured servants of the Crown have been charged with what amounts to nothing less than murder. Charges too vile to be printed have been hinted at in the most cowardly fashion; our soldiers have been obliquely accused on no evidence whatever of the worst outrages. On the other hand, no proof of Boer misdoing, however clear, has sufficed to convince these gentry. Can they reasonably expect Englishmen, brothers and sons of those vilified and slandered, to sit passive? What the Pro-Boers want is that the Government shall protect them with the forces of the Crown while they shriek slander and sedition into the ears of loyal citizens."

"Their traitorous words about this country are cabled out to the Transvaal, and are magnified as showing that our ranks are divided. Boers who might otherwise give in are encouraged to fight against us by such means. The 'stop the war' advocates are as surely warring against England as if they lined Boer trenches and fought

¹ The Rev. W. J. Dawson.

with Mausers against our troops. They have no pity or sympathy for the bravery of our soldiers and the sufferings of our own loyal colonists. They have nothing but admiration for our foes. They are in truth the worst enemies of their country and we know them as such."

We may add, however, that they were equally indifferent to the prolonged suffering which their action caused the Boers. It is difficult to see what object they had in view in encouraging the Boers to continue the war, when further resistance on the part of the latter was useless and only caused them increased misery and suffering; unless indeed, like the Boers themselves, they hoped that the efforts of the Jesuit Press on the Continent might yet induce one or more of the Continental Powers to attack Great Britain while her troops were still engaged in South Africa. Thus, we find Mr. Stead seeking to excite the indignation of the French against his own country by writing to the *Figaro* and stating that during the whole campaign the British "argued the necessities of war to justify a system of pillage and destruction; that so far from respecting private property it was principally against private property that the war had been carried on," while he likened the suppression of the Boer Republics as independent States, to the burning of Joan of Arc!¹

As before remarked, many of the Pro-Boer party, with only a superficial knowledge at the outset of South African affairs, were no doubt completely deceived by the falsehoods and clever misrepresentations presented for their acceptance. But this was certainly not the case with the leaders of the party, who must have been fully aware that the war had long before been determined on by the Boers themselves, and that, had not hostilities broken out when they did, the attack on Natal and Cape Colony would have been made a year or two later, when they were more fully prepared, with almost a certainty of success. They must have been equally aware that the declared intention of the Boers was to drive the British into the sea, and, with the aid of the Continental Powers,

¹ *Globe*, June 21st, 1902.

wrest South Africa from the British Empire. This would have been a deadly blow to the Empire's welfare and very existence, and the Pro-Boers did all they could to ensure its success.

They were equally aware that the Jesuit Press on the Continent was doing all in its power to effect this result by publishing falsehoods and calumnies against Great Britain in order to induce the European Powers to combine against her while her troops were engaged in South Africa, and the Pro-Boers published *exactly the same slanders* in England in order to form a party for helping the Boers and crippling their own country. It was indeed reported that a conference was held at Brussels in April, 1909, under the presidency of Dr. Leyds, "*to concert measures for the re-arming of the Boers in preparation for another descent on Cape Colony in 1910.*" Among the delegates attending it were the leading Pro-Boer members of the "*Conciliation Committee*," and "*Stop the War Committee*," and other advocates of the abolition of British supremacy at the Cape.¹ The Conference appears to be in a fair way of attaining its object so far as the re-arming of the Boers is concerned, but what the year 1910 will bring forth we cannot say!

What conceivable cause could there be for this extraordinary animosity to the interests of their own country and the welfare of their countrymen in South Africa? It should be remembered also that this animosity has not been confined to British interests in South Africa, but has been extended to British interests all over the world, and even in Britain itself. For the Pro-Boers are the friends of every enemy of Britain and hostile only to their own country. One can understand the hostility of Irish Nationalists to Britain, but why should Englishmen hate their own countrymen, and what possible benefit would it have been to them to place the British in South Africa under the feet of a bitterly hostile race and separate the colonies from the Empire?

It is Rome and the Jesuits who desire the downfall and

¹ *Financial News*, April 7th, 1900.

humiliation of the British Empire. It is Rome and the Jesuits whose policy it is, by means of falsehood and slander, to generate hatred of this country, which stands in the way of her ambition, and it was Rome, who by means of these slanders sought to raise the Continent against us at the time of the South African war, in order, when the country was denuded of troops, to bring about the downfall of the Empire, or else force us to surrender South Africa to the Boers and Dutch, and leave our countrymen there at their mercy.

It was perfectly evident that this was also the object of the Pro-Boers at that time. It was **identical with that of Rome**; and they not only made use of the same calumnies as those propagated by the Vatican and Jesuits on the Continent, but like the latter before the war commenced, some of them darkly hinted with ill-concealed satisfaction that the threatened trouble in South Africa might result in the humiliation of Great Britain. Such identity of aims and aspirations, and of the methods for attaining them, forces us to conclude that among the leaders of the movement there were those who were acting in concert with the secret agents of Rome, for it is perfectly evident that they must have been fully aware that they were aiding the purpose of Rome. Any doubts upon this subject must be dispelled by the fact that a large proportion of the editorial staff of the principal Pro-Boer and anti-English papers which reflect Pro-Boer opinion and direct the anti-English agitation are Roman Catholics. This means that these papers are under the guidance and control of Rome and the Jesuits, and that the anti-English movement is a Jesuit organization.

The anti-English agitation is still as active as ever, and although again and again shown to be false, the calumnies propagated by Rome and the Jesuits at the time of the Boer war are still being reiterated by the leading Pro-Boers in this country. In this also they adopt the policy of the Jesuits, who, as pointed out by Sir Robert Anderson, content themselves by reasserting their errors, however often those errors are refuted, being

confident that, in so doing, they will obtain credence among the majority of the ignorant and unreflecting, "the simple who believe every word" (Prov. xiv. 15).

When Sir Henry Campbell-Bannerman was interviewed by a German correspondent from Berlin at Marienbad in 1906, he declared that the Boer war was "*useless, unheard of, and criminal*," and when asked if it was incited by Mr. Chamberlain, he replied, "*I leave you to judge*"; when asked again whether Mr. Chamberlain, like Napoleon III., did not think of the war as a means to get out of his difficulties, he replied, "*So he is judged. But we ought not to judge England by him : John Bull is no friend of trickery and provocation.*" It is plain that such innuendoes were so framed as to support and endorse the previous calumnies against Mr. Chamberlain.

This policy has been so far successful that these slanders and misrepresentations, constantly reiterated, obtained credence among numbers of the more ignorant British electors, with the result that at the last General Election the Pro-Boer party were able to secure the election of a solid phalanx of Pro-Boer members.

CHAPTER X

THE ANTI-ENGLANDERS

AT the present moment a large proportion of the Parliamentary supporters of the Government consist of Pro-Boers and Anti-Englanders, who so dominate the remainder that the destinies of the nation would appear to be practically in their hands, and, in accordance with their previous policy, they seem to be now working for the disintegration and downfall of the Empire.

The National Review remarks: "They surged into Westminster on an ocean of 'terminological inexactitudes' on the subject of Chinese Slavery at the General Election."¹ These, however, were not the only "inexactitudes" by which the election was obtained. It was obtained also through the campaign of slander against our soldiers in South Africa, the charges of "methods of barbarism" and of the very treacheries and barbarities of which the Boers themselves were guilty, together with the falsehoods respecting the cause of the war, by which it was made to appear that the British, and not the Boers, were the aggressors, and that so far from having forced on the war with the object of driving us out of South Africa, the Boers were entirely innocent of any hostile intention, and were merely fighting in defence of their liberties.

It was this campaign of falsehood and slander, identical in every respect with that carried out by the Jesuit Press on the Continent, and which was preached ever since the election in 1900 from numerous Nonconformist pulpits, and promulgated by the Pro-Boer Press, supported by a pretence of piety and rectitude, that, in 1905, completely

¹ *National Review*, July, 1907, p. 654.

reversed the decision of the electorate and led to the return of the Pro-Boer party. The Chinese Slavery lie was merely the climax to the campaign, the finishing stroke which ensured the victory.

According to *The National Review*, the present Pro-Boer party in the House of Commons numbers "well over a hundred."¹ It is evident that a party forming a solid phalanx of such strength, united by a common aim, must dominate the decisions of Parliament, not only on account of its numerical strength (well over 200 on a division), but also on account of the influence it must exercise on the remainder of the Liberal party, a large proportion of whom have little interest in Imperial matters, and are only too ready to accept without question the lead of the majority. In addition to this, the Pro-Boers are always certain of the support of the Irish Nationalists on every measure which is opposed to the welfare and prosperity of the country and Empire. For hostility to the country and Empire would appear to be the ruling motive which unites this party, and as it virtually governs the country, it has been called, not without reason, by Mr. Arnold Forster, "*a Government and policy of hate*," and is described by him as "*anti-national and specially anti-English, vindictive, and punitive*." "*There is not*," says Mr. Forster, "*an organized community throughout the world, not a Cabinet, a public or private association, a section of any community, a body of conspirators acting openly or in secret, which is unfriendly to this country, and which desires to see its power diminished and its influence destroyed, by which the present Government is not regarded as a conscious or unconscious ally*."²

It was this party who insisted on the repatriation of the Chinese, even after the Chinese Slavery lie had been fully exposed. The absolute baselessness of this falsehood was shown by Sir West Ridgeway, who was especially

¹ *National Review*, July, 1907, p. 654; *The Standard*, February 10th, 1908, estimates the Anti-English party in Parliament at 120.

² "Government and Policy of Hate," by Mr. Arnold Forster, *National Review*, January, 1907.

sent by the Liberal Government to investigate and report upon the Transvaal. He stated, "There is no slavery and nothing having the semblance of slavery! The Chinese are there of their own free will, and have the option to leave if they care to do so. *They do not accept the offer.* There is an impression in England that they are imprisoned in enclosures. Nothing of the sort. The compounds they inhabit cover a large area, and are unfenced and practically unguarded, and it is impossible to prevent the Chinese leaving them if they care to do so."¹

The underground work in the Transvaal gold mines is so prejudicial to the health of white men that, until lately, it has been performed by Kaffirs who are unaffected by it and willingly perform it for wages on which the white man could not live, but, in consequence of the failure of Kaffir labour after the war, it was found necessary to import coolies from China. Without coolie or Kaffir labour the mines could not be worked at all, or only worked at a prohibitive cost, and there would be no employment for the numerous British who perform the more skilled portion of the labour required. In short, the amount of white labour that can be employed depends entirely on the amount of coloured labour available, or that can be utilized.

Hence the repatriation of the Chinese threatened, not only to destroy or seriously reduce the gold industry in which thousands of the British public of all classes have invested money, but to throw numbers of British workmen out of employment and oblige them to leave the colony. The destruction or depreciation of the gold industry would be, in short, the most certain means of eliminating the British element in the Transvaal and thereby of assuring the supremacy of the Boers.

This seems to have been the object of the Pro-Boers throughout, and as British influence in the Transvaal was bound up with the prosperity of the gold industry, the Chinese slavery lie was evidently calculated to destroy that influence.

¹ Reuter, *Express*, March 15th, 1907.

But this has been also the ambition of Rome, and as the principal calumnies during the Boer war emanated from the Vatican and Jesuit Press, it is only reasonable to conclude that the false statements and lying cartoons respecting the pretended slavery of the Chinese coolies in the Transvaal, *invented for the same purpose*, emanated from the same source. The presumption is supported by the fact that after their falsehood had been exposed in this country, these lies and cartoons were diligently circulated in China with the object of exciting hostility to Britain in that country. It is an indication of bitter malignity towards this country which can only be ascribed to Rome and which only a secret society like the Jesuits could carry out.

It must have been evident that the falsehood of these calumnies would sooner or later be discovered, but they served their purpose by ensuring the return to Parliament, and thus placing in power, the Pro-Boer party. They failed, however, to get rid of the Chinese and destroy the gold industry, although the danger with which that industry was threatened by the determined hostility of the Pro-Boers depreciated the value of the mines to nearly a half, and occasioned heavy losses to British investors. Nor was it long before that hostility received further expression.

For no sooner was the slavery lie exposed, than recourse was had to another excuse for getting rid of the coolies, viz., the fact that unnatural vices existed among some of them. Such vices are still more prevalent among the Kaffirs of South Africa, although no objection is made to them, and they are more or less common in all Pagan races, but to banish such people, or refuse to have intercourse with them, on account of the evil practices of some amongst them, would be impracticable. To do so we must needs, as the Apostle said, "go out of the world." All that can be done is to punish such offenders, as is done in Britain itself. Is it not plain that the plea was a mere excuse, an evidence that the motive behind it was, by hook or by crook, to destroy the industry on which

British prosperity and supremacy in South Africa mainly depended? At first the object was to create sympathy for the pretended sufferings of the coolies, and when that had failed, they sought to create abhorrence of the same people!

How false was the plea of sympathy for the pretended slavery of the Chinese coolies was made evident by the real slavery instituted by the present Government in the New Hebrides, to which the Pro-Boers made no objection whatever.

The prosperity of the mining industry was, however, essential to the prosperity of the Transvaal, the revenue of which mainly depended upon it. Therefore General Botha, the Transvaal Premier, was strongly opposed to the repatriation of the coolies, and stated in February, 1907, shortly before he came to England, "The talk of wholesale repatriation regardless of consequences is nonsense. I say emphatically that nothing shall be done to embarrass the mines so far as unskilled labour is concerned. We want to restore confidence in the country."

But so determined were the Pro-Boer party to wreck the industry on which the British element in the Transvaal depended, that they forced the hand of the British Government, bluntly declaring that unless the Chinese were repatriated they would vote against the Government,¹ which at last persuaded General Botha, in spite of his previous protest, to authorise the deportation of the Chinese coolies at the close of their present contracts. Simultaneously, General Botha obtained a loan of five millions sterling on British Government security at 3 per cent., from which it would look as if the British Government lent General Botha five millions on condition that he wrecked a British industry!² It is indeed denied that

¹ *National Review*, July, 1907, p. 655.

² This was equivalent to giving the Boer Government at least one hundred thousand sterling per annum. For considering the past history and the present hostile attitude of the Boers to the British and the possibility of future trouble, there are few people who would care to invest in a Transvaal loan at less than five per cent., or even at that rate of interest.

there is any connection between the two measures, but people may form their own conclusions by the light of what has gone before.

The ruin of the mining industry would deprive Great Britain of a valuable source of wealth and also impoverish or ruin thousands of British investors, many of whom are people of small means who have placed their hard-earned savings in the Transvaal mines in order to obtain a better return for their money. It was also hoped by some of those most hostile to us in South Africa that the effect of the above measure would be the shutting down of many of the mines, and their acquirement at "rubbish prices" by the Boers and Dutch, who, when the British had been got rid of, would take care to provide plenty of labour for their effective working.¹

Since Chinese Slavery had been admitted to be a "terminological inexactitude," and had served its purpose in placing the "Empire wreckers" in power, the deportation of the coolies was useless for mere party purposes, and only served to betray the hostility of the Pro-Boers to British interests in the Transvaal. It was as if a person were to shoot his neighbour's dogs on the pretence that they were wolves, *after he had fully admitted his mistake!*

The last pretence of the Pro-Boers was that the Chinese were to be expatriated because they were undermining the position of white labour, although it is well known that the amount of white labour that can be profitably employed is entirely dependent on the amount of coloured labour that can be obtained for the underground work of the mines. This objection to the employment of coolies would have equally applied to the employment of Kaffirs, and it was characteristic of the shifts to which the Pro-Boers were driven to conceal their real motives.

The term "Little Englanders" has been applied to the Pro-Boers, but although it may describe the political attitude of some, it entirely fails to do so with others who are not even "Little Englanders," but "Anti-Englanders,"

¹ See letter by a Boer in Cape Colony to *The Standard*, December, 1906.

or as they have been lately called, "Patriophobes," haters of their country.

They are "*the power behind the throne*," or rather *Government*; the party by which the destinies of the nation are virtually directed; who, having obtained power by means of "terminological inexactitudes" will no doubt refuse to relinquish it, and oppose any appeal to the country, **until they have accomplished their purpose**; and that purpose, to all appearance, is to prepare the way for, and little by little bring about, the downfall of the British Empire.

Their primary object has been to give back the Transvaal and the Orange River Colony to the Boers, and place the British both there and in Cape Colony under the heels of a race the majority of whom are strongly hostile to them. Their endeavours to ruin the gold industry was a step towards this end, and the want of confidence engendered by their action has already had the effect of reducing the British population in the Transvaal. The grant of responsible government to the Boers, while the British were still in a minority, thereby establishing the supremacy of the hostile race, was clearly, on the face of it, another and still more important step towards this end. In the words of the *National Review*, "The leader of the 'Perish Empire' School has already handed over the Transvaal to the Boers by swindling the British electorate out of several seats to which they were entitled on any democratic theory of registration. He is about to endow the Orange River Colony with a constitution deliberately designed to deprive the British of any prospect of representation in the local legislative assembly, and his Government is intriguing for the restitution of a Bond ministry at the Cape."¹

There have already been signs which foreshadow possible trouble in the future. The demand of General Botha for the re-arming of the Boers, and for the formation of an army of 40,000 Boers with artillery, could have

¹ *National Review*, April, 1907, p. 175.

no possible object but the overthrow of British supremacy. For, as pointed out by the South African correspondent of *The Standard*, the same volunteer forces already exist in the Transvaal for the suppression of a native rising as are considered sufficient for that purpose in Natal, Cape Colony, and Rhodesia. What made General Botha's demand still more significant was the intention of the Boer Government to disband, on the pretence of economy, the existing constabulary and volunteer bodies in the Transvaal, which consist of the British who did such good service on the Imperial side in the Boer war. This is now being done, and the plea of economy is shown to be false, as their place is being taken by Boers and the new Boer Army. The Boers, in short, have openly stated that the Constabulary will shortly be as strong as ever, but will consist wholly of Dutch.¹ When this is the case the British will be as absolutely at their mercy as they were before the war.

In addition to this, British officials are being replaced by Boers, and the English are being everywhere thrown out of employment. The object of the Boers is openly confessed in the remark of an old Boer to an English acquaintance: "*We've got the country back, but I doubt if we shall ever get rid of all the English.*"² It is thus the intention of the Boers to eliminate, as far as possible, the British element in the Transvaal by shutting them out of all employment and political influence, reducing them practically to the condition of a subject race, or to the state they were in under the Kruger Government.

In this also they are being supported by the Pro-Boer Party behind the present Government, who throughout have taken the side of the Boers and Dutch against their own countrymen. For instance, when Mr. Lonsdale and Sir Gilbert Parker asked in Parliament that representations might be made to the Transvaal Government with regard to the wholesale dismissal of British officials and the substitution of Boers in their place, Mr. Winston

¹ Letter to *The Standard*, September 17th, 1907.

² *Standard*, August 13th, 1907.

Churchill, the Under-Secretary of State for the Colonies at the time, absolutely refused to do so.¹ Since then, in his reply to Sir Gilbert Parker's amendment to the Address, he denied that the Transvaal Government had displaced British officials in order to substitute Dutchmen for them. But he was evidently misinformed. For Mr. Lionel Campbell, Inspector of Education in South Africa, wrote the following day to *The Standard*: "The steamer in which I returned was full of these 'retrenched' officials (I am not one myself so I hold no brief for them), and in each case they had been retrenched on the plea of economy, and, after their departure, a Boer was quickly installed in their place, most probably at a higher salary. This is the Boer idea of economy."²

A prominent British official in the Transvaal, who has occupied a position of influence there for thirty years, writes: "I would be at a loss for words sufficiently strong to express the contempt I feel for the men in power who have put their countrymen in South Africa under the yoke of the Boers. I cannot be too thankful for having got away from Pretoria before the humiliation. From every side I hear, as anticipated, that the Transvaal is no longer a fit place for Englishmen. . . . I may be wrong, but if this Government remains in power and pursues its present policy none but Boers will be able to exist in the colony."³

A colonist, who has been in South Africa for twelve years, writes: "The prestige of British subjects is seriously affected; in fact far more so than in pre-war days, and, unless we awaken from the prolonged lethargy, a Britisher in the Transvaal will be just as much an alien as he was before the war—if he is not already. We cannot blame the Dutch, but the shame of it is that the country should have been given back to them after the millions of money and thousands of lives we threw needlessly away. The Boers are in a stronger position to-day

¹ August 21st, 1907. ² *Standard*, February 8th, 1908.

³ Letter to Mr. Arnold White, *The Standard*, September 25th, 1907.

than ever they were, and they are going to continue their miserable work of bleeding the Britisher until he has been forced to leave the country. For months past the so-called Boer Government has been paying away thousands of pounds retrenchment money. This means a complete loss to the South African community, since the men who are being kicked out must perforce leave the country at once, for it is impossible for them to get employment. The number of unemployed in Johannesburg has long reached four figures, and hundreds of well-educated men who have been in good positions, and are unemployed through no fault of their own, are to-day walking the streets practically starving.

"The South African Constabulary has been disbanded, and the police force is now undergoing such a rigorous change that the British inhabitants have been signing monster petitions protesting against the cruel treatment meted out to the constables. New rules and regulations make it practically impossible for them to remain in the force. Men have resigned wholesale, and the force is now rapidly becoming 'Zarpised' (wholly Boer). Dutchmen by the score are being enrolled."

The writer adds: "What the Boers want is a *Staats Artillerie*. Can we not read between the lines?"¹

A similar policy is being pursued in the Orange River and Cape Colonies. In the latter Colony the Home Government has restored the Franchise to the Dutch rebels who were disfranchised for ten years, and who do not conceal their hostility to the British, and by means of their votes, with the help of "The Bond" and the "Het Volk," British influence is being overthrown there also.

The object of the Pro-Boers has, in short, been attained, and the fruits of the war, which cost 25,000 British lives and two hundred and fifty millions sterling have been deliberately thrown away. The Transvaal has not only been given back to the Boers, but every means have been taken to place the British there and in the

¹ *The Standard*, August 4th, 1908.

Orange River and Cape Colonies under the rule of the Boers and Dutch, who would like to deprive them of civil rights and privileges, and would, if they could, drive them from the country.

This has been eulogized by the late British Premier as "a grand achievement." It is so, no doubt, in the eyes of the Pro-Boers, and of Rome and the Jesuits, but it can only be a cause of distress and humiliation to the British in South Africa, and of indignation to all who have their interests and the interest of the Empire at heart.

It is possible that, in spite of the deep-seated hostility of the Boers to the British, which it is the interest of both Rome and Germany, by their secret agents, to keep alive, this hostility may in time die down. But the vindictive malice with which the policy was carried out, and the unscrupulous falsehoods employed by its authors, indicate that such a result would be not in accordance with their expectations. It is also evident that, in subjecting the British in South Africa to the rule of a hostile race, the Pro-Boers have taken care to create conditions for a state of future discord which must be wholly in accordance with the wishes of Germany, and of which Germany will not fail to take advantage in the time of Britain's trouble.

There is, however, one wholly British colony which is a check to the complete dominion of the Boers, viz., Natal, and Natal in consequence has been the especial object of Pro-Boer animosity. Everything was done by them to encourage the ZULU rebellion and to prevent the Natal Government from dealing effectively with it. So also, as in the case of the South African war, every kind of calumny and falsehood was propagated with regard to the cause of the rebellion, the conduct of the troops employed in crushing it, and the punishment of those found guilty of the murder and torture of British Colonists. Yet they were well aware that the rising, had it been successful, would have resulted in the destruction of the weak British population in that colony, and

the cruel torture and murder of British women and children.

It should be remembered that this was not a rising springing from any spontaneous feeling, or discontent, on the part of the Zulus themselves. For since their defeats under Cetewayo, they had not only been close friends with the British, who had treated them with justice and kindness, but were the bitter foes of the Boers. The rising was solely due to agitators, and these were the so-called members of the "Ethiopian Church," founded in 1892 by the African Methodist Church of the United States. It was founded solely for the purpose of exciting rebellion against the British, the avowed object of its founders being "*to whip the British back to the Thames*,"¹ and the fact that it was directed against the British only, and not against the Boers and the Dutch, is proof of the particular enmity of the founders to the British. The Boers had no part in exciting the rising, which, if it had been successful, would eventually have fallen also upon them; neither can it be conceived that the black race in America could possibly have an enmity against the British, who have ever been their best friends and the chief opponents of slavery.

It is the Jesuits who are our most bitter enemies, and who excite sedition against every Government and nation they wish to ruin, while it is exactly in accordance with their methods that they should choose the disguise of religion to delude and inflame the passions of the ignorant savages in order to use them as tools for carrying out their designs. Not only is it inconceivable that the sedition could have originated with any one else save the Jesuits, but, considering the way in which they sought by calumnies to create hatred against us in Europe at the time of the Boer war for the express purpose of getting up a coalition to deprive us of South Africa, it is evident that in exciting this rising of the blacks against the British, and by similar means, they were only carrying

¹ See full account of this Church in the *Daily Mail*, March 6th, 1906.

out their original design and using their former weapons.

It is to be remarked also that the Ethiopian Church has agents both in Europe and America, and by them is fully informed of the agitation in England of those who sympathize in their desire to drive the British into the sea. All this indicates that they were supported by able and astute men who were not of black race, and that it was the result of a carefully planned design.

By this rising, the British in Natal were confronted by a terrible danger, and the barbarous murders and tortures which had already been committed showed that they were face to face with a rebellion which might equal or surpass in horror that of the India mutiny. Vigorous measures were however adopted, and those who had taken part in the first murders were captured, tried, and condemned to death. Not only was their sentence just, but nothing but prompt and resolute measures would have availed to check the danger to which the British in Natal were exposed.

But although the Pro-Boers were wholly indifferent to the murder of their fellow-countrymen and the dangers which threatened them, the measures taken to meet those dangers excited their wrath and indignation. The Pro-Boers became Pro-Zulus, tried to stop the execution of the murderers, and did all they dared to check and hamper the Natal Government in their efforts to quell the rebellion. To suppose that they were animated by benevolence to Zulu murderers, while supremely indifferent to the torture and murder of their own countrymen and to the threatened fate of British women and children, would be absurd. We can only conclude that they were disappointed at the threatened collapse of the rising, brought about, as there is every reason to believe, by Jesuit agitators for the destruction of the British in Natal. For who, but those, who, in order to attain the object of their ambition, were determined to set nation against nation until they were *destroyed by mutual destruction*,¹ could have originated such a scheme?

¹ *Ante*, page 30.

As pointed out by *The Standard*, while everything was done to weaken the hands of the British in Natal and prevent them dealing effectively with the rebellion of a treacherous and bloodthirsty race, who would show them no mercy if once they got the upper hand, the cruelties practised by the Boers towards the defenceless Kaffirs in the Transvaal were winked at and *passed over without the slightest sign of disapproval!*¹ We can only conclude that the apparent solicitude for the Zulu was a pretence, and that the real motive of the Pro-Boer interference in their behalf was the desire to injure or weaken the British power in Natal. It suggests that South Africa may be still one of the chief objectives of Jesuit activity.

The insurrectionary movement in Egypt, brought about by emissaries of Turkey, backed by Germany, offered another opportunity to the Pro-Boers for weakening the power of Britain, by encouraging and sympathizing with Egyptian sedition. Therefore, while entirely callous to the murder and brutal treatment of British officers by Egyptian fellahs, incited by Turkish agitators, the Pro-Boers and Pro-Zulus bestowed their sympathy and encouragement on the murderers of their own countrymen.

The Pro-Boer party have also devoted all their efforts towards reducing the strength of the British Army and Navy and depleting the defences of the country, with the result that, in the absence or disablement of the Home Fleet, it would be practically defenceless against foreign invasion. This has been done ostensibly for the sake of economy, a plea which always has great influence with numbers. But economy has not been a principal consideration with the present Government, as shown by the sacrifice of three and a-half millions revenue by the reduction of the tax on sugar, and by the removal of the tax on coal for foreign exportation, which only benefits the foreigner, and which has reduced the revenue by another three millions sterling, and has done much injury both to the poor in this country and to British manufactures. There can be little doubt, in short, that the

¹ *Standard*, leading article, June 1st, 1908.

reduction in the defences of the country has been chiefly due to the pressure exercised by the Pro-Boers and the Socialists, whose aims are practically identical.

The strength of the Army has been reduced by 20,000 men, including a large portion of the Garrison and Field Artillery. It was at first intended to reduce the Field Artillery by thirty-three batteries, representing in war time 198 guns. This reduction of guns and the loss of a proportionate number of skilled artillerymen would have been most serious, because they cannot be replaced on an emergency, and imperfectly trained artillery, such as that which might be supplied by the volunteer forces, would be worse than useless against the highly trained troops of a Continental power. It would have given a German army of invasion such a crushing superiority that it would probably have been sufficient in itself to have decided the fate of the kingdom. Owing, however, to the protest of Lord Roberts and others the reduction is now to be confined to eighteen batteries, which are to be reduced to training batteries.

Nevertheless, the Garrison and Field Artillery have been reduced by over 7,000 men, and this reduction, and that of the Infantry by thirteen battalions, involves a further loss in time of war. The regiments and batteries at home are at present on a peace footing and would be raised to nearly double their strength at the outbreak of war by trained reservists, of whom there are about 134,000 of all arms; but owing to the reduction in the number of regiments and batteries, the reservists, which would otherwise have been available to raise them to war strength, could not be utilised, and the reduction of the army by nearly 20,000 men thus involves the further loss of nearly the same number of reservists.

The remaining reservists that could not be incorporated with existing regiments would be of no use in the fighting line without officers and regimental organization, and there would be no time to supply this deficiency, as in the event of a successful invasion the fate of the country would possibly be decided in a few weeks. Yet Mr.

Haldane speaks of the whole of these reservists as if they were organized units of the regular Army, available as an immediate addition to its strength at the outbreak of war!

But in addition to this serious reduction in the numbers of the regular Army available for defence against sudden invasion, the whole of the Militia have been disbanded, and a force called "The Special Reserve," composed largely of recruits, has been substituted for them. The effective strength of the old Militia in 1901 was 112,000, and just previous to this late disbandment, 92,000. The present force is only 59,000, which is therefore a further loss of over 30,000 fairly-trained soldiers.

It is difficult to conceive a more serious blow against the defences of the country than these reductions, or a more certain means of ensuring the success of such an invasion. Yet it is just at the moment when there is the greatest danger of such an invasion that these reductions have been made!

Mr. Haldane's arrangement for forming a Territorial Army out of the Volunteers and Yeomanry with the necessary transport, ammunition wagons, etc., was, at first sight, good in itself. But this army would be of no use for resisting invasion, for the training it would require to enable it to oppose with any chance of success the highly organized and disciplined troops of a Continental power, would be not less than six months, and as this training is not to be commenced until the outbreak of war, it is evident that the country might be invaded and conquered before the training had passed its initial stage. In short, everything would seem to be done to ensure their inefficiency. They are not even provided with the necessary means and funds for rifle practice and drill, and as to the Territorial Artillery, even six months' training would not enable them to take their place with regular troops in active field operations. For resisting invasion they are at present worse than useless.

The Territorial Army is in fact a mere *make-believe* force, practically useless at the outbreak of war for operations

in the field, and only serves to blind the nation to the defenceless state of the country, and to the serious reduction of the numbers of the trained and partly trained troops, which might have been really depended on.

It is certain that the invasion of this country, when it takes place, will come absolutely without warning, and from the character of recent events it is even possible that *it may take place next year* (1910). Under these circumstances, even conscription would not save the country now, because without trained officers, non-commissioned officers, and regimental organization the conscript army would be little better than a mob. We have to depend on the *organized* forces in existence at the present moment, and it is evident that the only reasonable and common-sense plan would be to ensure that the Territorial Army had their six months' training at the outset, say three months for each of the two first years of their formation. Even now something might be done if the Government were to invite them, by the offer of liberal pay and allowances, to undergo three months' training in next year, beginning on the first of May. It may perhaps be our last chance !

It is feared, however, that nothing can be expected from those who to all appearance are working for the downfall of the Empire. As an evidence of this, we may refer to the patriotic appeal made by Lord Roberts, on Monday, November 23, in the House of Lords, calling attention to the defenceless state of the country, and urging the necessity for greatly strengthening its weakened forces. In order to combat and neutralize the effect of this appeal it was replied to a day or two afterwards by a counter-appeal from one hundred and fifty members of the House of Commons, constituting the anti-English party, praying for a further reduction in the already weakened Army and Navy ! It would seem that they are determined to leave no stone unturned in order to ensure the success of a German invasion.

Besides these reductions, the efficiency pay and the pensions of soldiers in the regular Army have been cut

down, and only one-tenth are allowed to qualify for pensions by long service, the effect of which must be to reduce efficiency and to greatly check recruiting; while, by the onerous conditions imposed on the Volunteers, and the withdrawal of previous grants for rifle practice and drill, their numbers have been reduced by one-third.

Even this did not satisfy the Pro-Boers. Their avowed object was to reduce the Army and Navy as far as possible, and they would, if they could, have abolished both services and left the country absolutely defenceless against foreign invasion.

The *Daily Mail* wrote on January 1st, 1907: "The Premier's letter to the Cobden Club is a sign that a fresh attack upon the National defences is impending. It has been followed by an article in *The Speaker* which virtually calls upon the Ministry to disband the Army and Navy. Simultaneously the whole machinery of the Liberal party has been directed against Liberals, such as Mr. Carlyon Bellairs, who have had the rare courage to set patriotism before party. The past year has witnessed a serious reduction in the Army, and a distinct weakening of the Navy. With the best intentions in the world Mr. Haldane finds his best efforts to create a national army thwarted and resisted by his own party."

It is also to be noted that the weakening of the defences of the country is being done little by little in a cautious way, denying one day what becomes an accomplished fact a little later, and that this policy suggests a set purpose and design on the part of the anti-English party, carried out so as not to awaken the alarm of the nation.

One of the forts at the mouth of the Thames has been dismantled, and the quick-firing guns in the Gravesend forts, which were placed there in order to defend the mouth of the Thames against the attack of torpedo vessels, have been quietly removed.¹ There could not be even any real saving of expense by doing this, and its only effect is to seriously weaken the defences of one

¹ *Daily Mail*, November 10th, 1906.

of the most vital points of the kingdom, and one most exposed to hostile attack.

Equally suicidal is the dismantling of the land defences of the principal naval ports. Mr. Arnold Forster writes : " They have wholly or partially dismantled the few forts we possessed. They have allowed the land defences of the great naval forts to be abandoned. Many people believe that Portsmouth, Plymouth, and Chatham are fortresses. But they are nothing of the kind. There is not a gun or a round of ammunition in the whole of the landward forts, and the less said about the seaward forts the better." ¹

With regard to this it may be remarked that when the guns were already in position there was little or no expense involved in keeping them there. There was in short no object or reason in rendering these great fortresses useless, unless it is to invite their capture.

The once powerful land defences of these places enclose a large extent of country and would form entrenched camps, each capable of sheltering a considerable army, and, in the event of a successful invasion, they would be of incalculable importance to us, for the importation of greatly needed supplies, as well as of reinforcements from India and the Colonies, and as places behind which our defeated forces might concentrate and recover strength. They have therefore been marked out by German strategists as among the first points of attack, in the case of a successful invasion, and now that they have been rendered defenceless their capture would be an easy matter.

It is also a fact which may have considerable influence in the future that the Jesuits have settled themselves in the neighbourhood of Plymouth and Portsmouth, and especially in the Isle of Wight. It is evident that the assistance of a secret enemy in such a place as the Isle of Wight would render the capture of the island a very easy matter by a hostile power which had temporarily

¹ Article on " Our Military Need," by Mr. Arnold Forster, M.P. *Standard*, October 23rd, 1908.

obtained the command of the sea; in which case all the weakened sea defences of the Solent and Spithead would be turned and taken in reverse as well as many of the land defences, and the dockyard and fortress would be at the mercy of the invaders. Similar results might also be obtained at Plymouth, and very likely at Dover also, through the assistance of these secret enemies whom, in spite of the laws against our doing so, we have allowed to come in and dwell in our midst, while so complete is their influence in the country that any attempt to turn them out now would be useless.

Mr. Forster further remarks: "They have deliberately destroyed the elaborate and perfect system of mine defences constructed with admirable skill by the Royal Engineers." These mine defences are those defending the sea approaches of the great naval Ports, which in the absence of the fleet would have practically secured these ports from attack and capture by sea.

One of the Spithead Forts was lately advertised to be let, on the plea that the guns on Culver Cliffs now command the water in its front. But to do away with this Fort breaks the chain of defence, and moreover, it would be invaluable if armed with quick-firing guns for repelling a torpedo fleet's rush into the harbour. It is manifest also that, in letting it to a private person, nothing would be easier than for a friend of Germany with an English name to take it and even secretly arm it, so as to secure a most formidable protection to the ships of an enemy in the very heart of the Portsmouth defences.

We may also refer to the withdrawal of the garrison and munitions of war from St. Helena and the disbandment even of the Volunteer force, consisting of some seventy men, thus leaving the island absolutely defenceless.

It had been well fortified, and two batteries each with two modern 6-inch guns commanded the anchorage, besides other quick-firing guns sweeping the landing place. These would have been quite sufficient to prevent

an enemy's cruiser from obtaining even temporary possession of it.

The cost of its small garrison of some fifty men was insignificant, and wholly disproportionate to the value and importance of the island in time of war. For it is not merely a coaling station, but a landing-place for the deep sea cable from England to the Cape, and this cable, from the liability of the Suez Canal cable to be cut or injured, might be of vast importance to us.

Now, however, that St. Helena is defenceless, what is to prevent an enemy's fast cruiser in time of war seizing the island and not only stopping the communication between England and the Cape, but making use of the cable for sending false messages to the Cape, such as directing the movement of troops and vessels with fatal effect? This, considering Germany's position in South West Africa and her intention of utilising her forces there for the invasion of the Cape in case of war with England, is exactly what she would do. It would seem indeed that in this, as in other cases, the power behind the Government is doing what it can to facilitate German success.

Again, there has been no more serious blow to the defensive resources of the kingdom than the partial closing down of the works at our great Military and Naval Arsenal at Woolwich, and the consequent dismissal of thousands of skilled workmen, who, in the moment of national need, could not be replaced.

The dismissal of these skilled workmen, many of whom have been over twenty years in the Government service and have been trained to a particular class of work, has produced the greatest distress and misery upon what had hitherto been a flourishing community, and this has been done by a party who professed to legislate for the benefit of the working classes.

But beside this, it is a step towards the virtual ruin and destruction of the Arsenal which, it may be said, furnishes the very life-blood of the country's defences, supplying hitherto its guns and munitions of war. For not only will it be impossible to obtain the skilled and

trained workmen in the time of national danger, but many hundreds of thousands of pounds' worth of expensive machinery will, through disuse, become shortly little better than scrap iron.

"We have some of the most effective machinery in the world," said an arsenal worker, "and many of the most trusted workmen are taking their skill and adaptability in the use of it to other nations, and mind this, they are irreplaceable should another war break out and a demand arise for fresh ammunition."

Some of the men have gone to the United States, some to Germany, and others to the arsenals of other nations, where their training will be utilised to prepare armaments that may one day be used against this country.

The seriousness of the situation from a national point of view called forth a protest from "The executive committee on Arsenal discharges," who said: "If, after having brought together a staff of highly skilled and trustworthy men, the Government sends them adrift to all parts of the world, difficulties would be imposed upon them in a time of national emergency, which must produce disastrous results."

"The ruin that is being wrought to machinery of the most valuable character is incalculable. In one shop alone 580 machines are standing idle. The unused machinery is depreciating at a rapid rate, despite the strenuous efforts of the supervisors."

It is pretended that this depletion of the country's great Arsenal is done for the sake of economy, but no more deadly blow has been struck at the country's defensive power by the Pro-Boer party, who throughout have manifested their hostility to everything for the defence of their country.

Similar reductions, producing similar distress and dire poverty among the workmen, have been made in the great Naval dockyards at Portsmouth, Plymouth, Chatham, and Pembroke, with the result that the construction of certain battleships and cruisers has been suspended, and it has

¹ *Daily Express*, April 18th, 1907.

been impossible to complete the urgently required refitment and repair of ships in commission in the required time. How great the danger to which the country would be exposed from these reductions in case of war is evident.

Moreover, whole squadrons of useful fighting ships have been abolished. These ships would have been most useful for the defence of our coasts and would have set free the more modern vessels for their legitimate work of attacking the enemy, instead of being tied to our coasts in a state of comparative inactivity. In other nations, Germany for instance, these older ships are retained for this purpose, and are not withdrawn from the battle fleet until their place has been taken by new ones. To throw such vessels, costing millions sterling, upon the "scrap heap," when they might be of incalculable service in emergency seems to be little short of madness.¹

In addition to this, numbers of our ships have been provided with merely nucleus crews, a large number of whom are untrained boys, so that in the event of war breaking out they would be, not only unready, but the men required to make up their full complement, when obtained, would be without the training on which the efficiency of ships of war depends, and which was the principal secret of British victories in the past.

It is also a serious fact that the staffs of the training and gunnery ships are being gradually reduced, for a more certain means for destroying the efficiency of the fleet could not be conceived.² The extra sixpence per diem awarded to gunners for efficiency in shooting has also been withdrawn, which must further tend to diminish efficiency. It would seem that having reduced the number of the ships of war as much as possible, the object

¹ This depletion of our naval strength has been due to the action of the First Sea Lord of the Admiralty, Sir John Fisher, whose policy in this, as in other matters, has been to many people incomprehensible.

² See articles in the *Standard*, "Whittling down the Navy," May 28th, 29th, 30th, 1907.

now is to take measures for weakening the efficiency of the remainder!¹

Defeat is also being prepared for in another way. While we have a considerable preponderance of battleships over those of other nations, there is a most serious deficiency of cruisers, destroyers, and torpedo vessels, which are so necessary for the efficiency of a fleet. A fleet composed merely of battleships, and without fast cruisers to act as scouts and vedettes, and a proportionate number of destroyers and torpedo vessels, is practically at the mercy of an enemy amply provided with these auxiliaries, and, like the Russian fleet at Port Arthur, is in imminent danger of destruction. Moreover, with our vast trade, upon which the food supplies and very existence of the nation depends, numerous fast cruisers are absolutely necessary for the defence of our mercantile marine. Under these circumstances, the building of battleships only is merely a means of blinding the nation to the intrinsic weakness of the fleet upon which the safety of the nation depends.

In consequence, however, of the continued protest of the patriotic Press and its exposure of the alarming state of weakness to which the Navy had been reduced, the Government have at last refused to accede to the demands of their Pro-Boer supporters for further reductions, and has declared its intention of building a larger number of warships, including cruisers, in the future. But the number of cruisers to be commenced are wholly

¹ Since this was written, the Home fleet has been rendered more efficient, but it still consists of only twelve battleships as against the German fleet of sixteen battleships. At the same time, the Channel fleet, which had hitherto been a powerful reserve force, has been reduced to five battleships with nucleus crews, which would be perfectly useless at the outbreak of war. The remaining seven battleships have been attached to the Atlantic fleet, which is generally at such a distance that it would be unable to reinforce the Home fleet if the latter was suddenly attacked.

This redistribution of our battleships, by getting rid of the Channel fleet and stationing the whole defensive force in more or less proximity to the German ports, has made its possible overthrow, *if attacked without warning*, a much more simple matter for the Germans.

insufficient, and even these will take time to complete. In the meantime, the measures taken to impair the efficiency of the fleet and to man large numbers of the vessels of the Fleet with nucleus or untrained crews still remain in force, while, owing to the reductions in the naval dockyards, seven out of the fourteen battleships of the Channel fleet were a short time ago under, or awaiting repair.

Are we to suppose that Germany, if she intends to attack us, will wait until all the evil done by the anti-English party has been remedied by a powerful Imperialist Government? Is it not evident that her sole hope of success would be to seize the moment when the efforts of the anti-English party had reduced the defences of the country to the lowest ebb, and before a patriotic Government, on its accession to power, had time to strengthen them? This, therefore, will be the moment, and not some years hence, which will be the most favourable for Germany to carry out her plans for the invasion of this country, and if so, even the feeble steps which are now being taken by the Government to increase the strength of the British Navy may prove to be too late. Perhaps some of the enemies in our midst know that this will be the case, and have therefore no objections to any efforts which may *now* be made to remedy our naval weakness.

In the meantime, our programme for building armoured ships has been reduced, and for the years 1906 to 1909 it is actually less than that of Germany, who, during that period, will build 183,430 tons to Great Britain's 150,800 tons. This, including the loss of the *Montague*, 14,000 tons, will make Germany's excess no less than 47,000 tons. During the same period Germany will build thirty-six destroyers to Great Britain's twenty-four. Besides this, Germany has commenced her building programme for each year at the beginning of the year, while the building of our ships has been, and is being, unaccountably delayed, so that Germany is practically one year's programme in advance of us.

When it is considered that many of our ships are under-

manned ; that on the score of economy the personnel of the Navy has been reduced by 3,000 men ; that on the same plea many seamen are kept on shore where they are losing their seamanship, while in other ways their efficiency is being reduced ; that the naval stores are being used up without being replaced ;¹ and that, on account of reductions in the naval dockyards, repairs can be done so slowly that a large proportion of our ships are ineffective ; it is evident that everything is being done, in compliance with the demands of the anti-English party, to ensure naval disaster should our Home fleet be suddenly and unexpectedly attacked a year or two hence by the whole naval force of Germany.

Is it not also to be feared that those who are preparing the way for the subjugation of the nation and the ruin of the Empire may be reserving their final stroke for rendering the country defenceless to the last ? Such would be the despatch of the Atlantic Fleet, through their secret influence, and on the plea of threatened, and perhaps *prearranged*, trouble in the East, to the Mediterranean. The way being thus cleared, Germany, also on some prearranged pretence,² might declare war and, without any warning, make a night attack with her numerous torpedo vessels on the scattered and unprepared vessels of our Home fleet, and this attack, if only partially successful, would probably so cripple our fleet as to render it wholly unable to withstand the subsequent attack of the already superior German fleet.

As might be expected, the party who are engaged in depleting the defences of the country and leaving it exposed to foreign invasion, absolutely repudiate the danger of invasion. As in the case of the evidences of Boer conspiracy and treachery, they meet the clearest evidences of German hostility and ambition with blunt denials, and raise altogether false issues by proving, what every one

¹ See letter by Imperial Maritime League, *Nat. Review*, June, 1908, and letter by Mr. Lord, *Standard*, September 8th, 1908.

² According to a well-informed writer in the *National Review*, Germany's ultimatum declaring war with this country is already prepared. See *Ignotus*, *National Review*, October, 1908, p. 202.

knows, that Germany has no justifiable cause of enmity against Great Britain, while they entirely ignore the enormous incentive to German ambition in the fact that a successful invasion of Great Britain would give to Germany, at little risk to herself, the Empire of the world.

They wholly ignore also the bitter hostility that has broken out throughout Germany on former occasions, and the fact that it is the avowed policy of the leaders of the war party in that country to repress any evidence of that hostility for the present, and therefore the Pro-Germans in this country do what they can to assist that policy by pointing to Germany's present assurances of peace and by laughing to scorn any danger from German ambition.

On the same principle, they condemn, with a show of much indignation, those in this country who have drawn attention to the evidences of German hostility and ambition, and the danger with which this country is threatened, and pretend that, by warning the country of this danger and urging it to put its defences in order, they are inciting the anger of the Germans and creating the very hostility they deprecate!

Anything more false can hardly be conceived. The Germans might indeed fear lest these warnings should have the effect of rousing the British nation from its lethargy and of thus defeating their ambitious designs, and it is probable that this is the real cause of the indignation of certain Pro-Germans in this country towards any one who utters these warnings.

Their efforts, aided by the whole Pro-Boer Press, secular and *religious*,¹ to blind the nation to the danger, have been so far successful that a very large number of people, including many who have their country's welfare at

* The religious Pro-Boer Press includes various *Protestant* journals which, while opposing the sacerdotalism of Rome, seem to be wholly ignorant of her equally deadly political aims. When it is considered, however, that the control of the Press is an object to which the Jesuits devote their chief energies, it is highly probable that the Protestantism of some of these journals is merely a cloak under cover of which they advocate principles and measures calculated to prepare the way for the accomplishment of Rome's ambition.

heart, have come to the conclusion that there is nothing to be feared for the present, and have joined in the general expressions of belief in German friendship. In so doing, they are aiding the policy of their country's enemies and making it easier for them to carry out further suicidal "economies." Yet the bitter hostility which was aroused against this country throughout the whole of Germany, by means of slanders and misrepresentations, at the time of the Boer war, shows how easily it might be again inflamed to a white heat by means of similar agencies and means "**at the time appointed.**" Moreover, the sudden outburst of German hostility, in April, 1907, ought to have opened people's eyes to the fires which still slumber beneath the present surface of amity and peace.

Nothing is more ominous than the general blindness of the nation to the threatened danger, for, both in nations and individuals, it would seem to be the invariable precursor of judgment and calamity. "*Quem Deus vult perdere primus dementis*" may prove to be as applicable to Britain in 1910-11 as it was to France in 1870-71. For, as in the case of Britain at the present moment, the majority of the French nation, for some years previous to the invasion, had despised every warning of those who foresaw the coming storm, and, in spite of the efforts and protests of the Emperor and others, had systematically cut down the army and undermined its efficiency, and thus prepared the way for their country's crushing defeat and humiliation.

Our most deadly enemies are those who exist secretly in our midst. The educated Roman Catholics of Great Britain are, as a rule, loyal and patriotic and wholly opposed to the political and anti-English designs of Rome and the Jesuits,¹ but the Englishman who has become a Jesuit ceases to be an Englishman save in name; patriotism, and even other natural affections, cease to have any influence on him; his whole mind and energies are absorbed in the aggrandizement of his own order

¹ As was the case in the reign of Elizabeth. See *ante*, page 38.

and of the priesthood of Rome, and he is even willing to humble his country to the dust in the interests of Rome.

It is said that the late notorious Pro-Boer, Sir Wilfrid Lawson, the determined supporter of everything for weakening his country's power and defences, obtained his seat in Parliament entirely through the Roman Catholics, chiefly Irish Nationalists, who voted solid for him. Therefore as it is the priests who control the Roman Catholic vote, it shows that, whether consciously or unconsciously, Sir Wilfrid Lawson was the selected agent of Rome for carrying out her policy.

It is probable, however, that the majority of the anti-Englanders are people whose vanity, envy, and malice, or greed and ambition, or mistaken piety, have been so worked upon by secret agents of the Jesuits, either indirectly, or by their own personal influence, that they have become their ignorant, but none the less willing and effective tools. On the other hand, we can hardly doubt that among these anti-Englanders there are members, or affiliated members, of the Jesuit Society.

CHAPTER XI

THE ANTI-ENGLANDERS AND THE REVOLUTIONISTS

It is of importance to note that the principal supporters of the Pro-Boers and anti-Englanders are Socialists, Anarchists, and even the criminal classes, and it becomes more and more evident every day that the aims of the leading Pro-Boers, or of those who direct their policy, are essentially revolutionary, viz., the destruction of the Empire and the institutions of the country. Their aims and sympathies being thus identical with those of the Socialists and Anarchists, we find that these were their most enthusiastic supporters during the South African war.

Mr. Arthur Goodrich, who is well acquainted with the Anarchists and Socialists of London, wrote, in 1901: "There is one subject on which I can speak with authority, and that is the composition of the 'Little Englander' party in this country. The 'Conciliation Committee' and the 'Stop-the-War Committee' would have us believe that their ticket audiences are comprised of highly conscientious people, who, placing honesty, justice, and all the rest of it above politics, look upon the present war with horror. Mr. Courtney and his friends may believe this, but if they do, they are wrong. The majority of persons who so frantically cheer Messrs. Courtney and Stead at their meetings are Anarchists, Socialists, and discontented foreigners. How do I know them? Because I have been to Pro-Boer meetings and seen them.

"The meeting at the Queen's Hall, about which so much fuss was made, considering it was held in the small

hall, was literally packed with Socialists and Anarchists. They knew me and I knew them. Indeed I may say that no one knows the Anarchists and Socialists of London better than myself. A few years ago I delivered a series of lectures against the principles of Socialism, which at that time had not been found out. The general public seldom put in an appearance, but the Socialists and Anarchists invariably mustered in strong force.

"Like the general public, I have often wondered who the Little Englanders really are; but it was not until I attended one of Mr. Courtney's meetings that I learnt. Looking round on entering I discovered that nearly all the audience were known to me. Amazed to find the *Continental Press* chronicling meetings composed of Socialists and Anarchists as the protest of honest citizens, I went to other Pro-Boer meetings. In every case Socialists and Anarchists formed the bulk of the audience, and the support they accord Mr. Courtney and his friends is, not because they believe the war to be one of greed, but *because they want to see the country dragged into a Continental war.*"¹

This, as we have seen, was the object of Rome at the time. Whether, therefore, the Pro-Boers and Socialists were the secret allies, or the ignorant tools of Rome, they were doing all in their power to ensure the success of her ambition.

The intimate relationship of the Pro-Boers to these revolutionary classes was made still more evident by the sympathy betrayed by them for Anarchists when the public indignation excited against the latter, by the murder of Mr. McKinley, produced a general outcry for their stern suppression; and the *Daily Telegraph* called attention to the significance which attached to the efforts of the Pro-Boers at that time "*to deprecate any systematic attempt to suppress anarchical propagandism.*" "We are told" (by the Pro-Boers), says the *Daily Telegraph*, "almost in so many words, that it is better that an

¹ Letter of Arthur Goodrich, *St. James's Gazette*, April 16th 1901.

occasional ruler should be assassinated than that the reactionary police should be armed with powers to stamp out anarchism."¹

The Pro-Boers have not indeed advocated murder for the attainment of their ends, as that would too plainly deny their pretence of Christian piety; but they approved, or excused the treachery and the murders perpetrated by the Boers, and rejoiced at our reverses and the slaughter of our soldiers; and it is only too evident that although their weapons may be different, yet that their general aims and sympathies were the same as those of the revolutionary classes who supported them.

Their alliance with the criminal classes is equally evident. The Emperor of Austria at the time of the Boer war remarked: "Why, all the tag-rag and bobtail of Europe seem to be banded against England!" And a Viennese paper, *Die Informatione*, said: "As in the war with Prussia, Napoleon had all the German criminals on his side, so, at the present moment, the great army of the *déclassés*, the whole of the international *demimonde*, is mobilized against England. Wherever there is a cashiered officer, an expelled official, he is psychically or morally to be found in the anti-English camp. That the murderer Brusewitz should have placed his sword at the disposal of the Boers is more than a mere chance, it is, so to speak, a psychological necessity . . . all the reactionaries and absolutists on the one hand, and all the revolutionaries and red-republicans on the other, are anti-English."² The *Daily News* also remarks: "It cannot be questioned that in France, at least, Orleanists, anti-Semites, and the *Strolche* in general, to use the Imperial phrase, are arrayed on the side of the Boers. Anti-Semitism, indeed, seems to have invaded even our own Pro-Boer enthusiasts."³

Great Britain is the one power in the whole world which is pre-eminently the home of true freedom and the upholder of law and order, so that the justice and

¹ *Daily Telegraph*, September 12th, 1901.

² *Daily News*, February 26th, 1900. ³ *Ibid.*

generosity of her rule has evoked the honest admiration of just men in other countries. To quote the calm conclusion of an American writer: "English rule in the Tropics has been the rule of a just, law-abiding people. Greater far than any glory that has been won by English arms are the triumphs of English justice and order and arts of peace. Wherever England has gone she has carried the majesty of the law. Men live in Egypt, at the Cape, and India under a jurisprudence which recognizes no caste. The adventurer goes to Capetown, but the magistrate goes also. The Dutchman remains under English rule, but becomes the political equal of any Englishman. Under that rule, life, liberty, and property in savage countries have been secure, and the world is better for the object-lesson and the even and exact justice which has been taught by England's example."¹

Yet it is this country which is the object of the hatred of the leading Pro-Boers, Socialists, Anarchists, and the criminal classes generally, as well as of Rome and the Jesuits. Whatever their minor differences they are all united in their desire to weaken its power and effect its overthrow. It would seem indeed that it is just because Great Britain is the home of liberty and justice that they hate her. But Great Britain is also the champion of the Bible and Protestantism, while Rome is the uncompromising enemy of both, and every thorough Socialist and all Anarchists are bitter opponents of Christianity. It is evident, therefore, that this animosity against Christian truth is the underlying cause of Socialist and Jesuit hatred to Protestant Britain. It marks their true character. They are not on the side of righteousness but of unrighteousness. We must conclude that this is equally the characteristic of the leading Pro-Boers who are identified with these classes in their hatred of Britain. In fact, it will probably be found that, in proportion as people are animated, not by mere intellectual unbelief, but by actual hostility to the Word of God and to true religion, so are they instinctively attracted by an anti-English policy and help

¹ *Harper's Weekly*, New York.

to swell the ranks of those who, in more or less ignorance, are serving as tools of the Jesuits for the ruin of their country. They may repudiate Romanism, but although they may not recognize the fact, they are the natural allies of Rome.

Amongst them, however, we must include the followers of a religion of sentiment and cant, based upon the letter, or the perverted meaning, of a few passages of Scripture. For such persons have no love of the truth, but reject, or explain away, every passage and warning which interferes with their false confidence, and are as truly hostile to the truth as its more open enemies.¹

There is another feature in the policy of the anti-Englanders which indicates that their aims are identical with those of the Jesuits. The purpose of the Jesuits is to stir up revolution in the countries opposed to them by secretly working upon the discontent of the masses. Any measure, therefore, which would tend to ameliorate the condition of the working-classes, or reduce the number of unemployed and the consequent discontent, would be strongly opposed by the secret agents of the Jesuits, while, on the other hand, they would take every means to increase that discontent.

This also appears to be more or less the policy of the anti-English party which virtually controls the policy of the Government. For instance, the discharge of so many thousands of workmen from Woolwich Arsenal and from the naval dockyards has been productive of much suffering and discontent. So also the placing of the contract for the Army horse-shoes in America, instead of among the British firms which had hitherto made them, took from British workmen another source of employment, and as it is asserted that the American shoes were not only greatly inferior, but that they could have been supplied just as cheaply by the British firms, the plea of economy is a doubtful excuse. As remarked by a member of the Labour

¹ See Chapter viii, pp. 183-188.

Congress on September 3rd, 1907, when referring to this, "The claim of the Government to be a friend of labour is a farce." ¹

Under the new aliens law of the present Government the numbers of aliens who have entered Great Britain have greatly increased, and these by underselling British labour have deprived British workmen of employment as well as ruined many small traders.

The withdrawal of the shilling per ton duty on coal for export has led to large purchases for foreign consumption, which has had the effect of seriously raising the price in this country of a commodity which is such an indispensable necessity to the poor, and cannot fail to increase the amount of distress among them in severe weather.

The measure has also had a most depressing effect on trade and on employment. For many industries have been obliged to reduce their output and dismiss large numbers of their workmen, because the increased price of coal has made the cost of production so great as to be no longer remunerative. It is a measure, therefore, which is calculated to greatly increase the discontent in the working-classes, and this is the particular aim of the Socialist and revolutionary agitators with whom the anti-English party appears to be closely allied,

In addition to this, the measure has sacrificed, solely for the benefit of the foreigners, revenue at the rate of over three millions per annum, hitherto paid by the foreigner. For the coal exported in 1907 was sixty-three millions of tons. ² In the face of this, it would look as if the plea of economy for weakening the defences of the country was a mere pretence, for whatever saving has been effected by this means has been sacrificed by the withdrawal of the coal tax.

We may also mention the "Employers' Liability" Act in its application to domestic servants, or to any one regularly employed. It cannot fail to cause great distress among many of the middle and lower classes, who would

¹ Mr. Dyson. Report in the *Daily Express*, September 4th, 1907.

² "The National Deficit," *Daily Express*, January 31st, 1908.

be ruined if they had to pay for the maintenance of servants injured or disabled while in their service. The extreme latitude given by the Act to claimants, who are allowed to make claims six months after they have left the service of their employers, as well as other opportunities for making false claims, and the uncertainty as to who may make these claims, must also produce constant costly litigation, which the householder of small means would be unable to meet.

The liabilities to which employers are exposed by the Act will also cause them to avoid giving employment whenever they can do so, and to be very careful as to whom they employ. This has already greatly reduced employment and added to the general discontent.

It is right that employers of large numbers of workmen, engaged in more or less dangerous occupations, should make provision for those who are injured in their service, and the magnitude of their business enables them to do this without serious inconvenience. But in the case of the ordinary servant, the danger of injury or disablement is no greater than if he or she were working in their own homes, and the introduction of the principle into the domestic circle, where the liability incurred cannot be met in a large number of cases, must not only produce the greatest distress, but must tend to generate distrust and alienation between masters and servants and to set class against class—*and this is the aim of the Jesuits.*

It appears to be equally the policy of the Pro-Boers and anti-Englanders to oppose any measure which promises to *decrease* the suffering and discontent of the working-classes. Their opposition to Tariff Reform is an instance of this. There are many honest people who are opposed to Tariff Reform. Free Trade is the traditional policy of their party, and although it no longer exists in the sense in which it was originally understood, they support the term as a party Shibboleth without considering the changes that have taken place. The question of Tariff Reform has also been so confused by conflicting statements that it is difficult for many people to judge of its

merits, while others have heard only one side of the question. If, however, the question was merely one of political economy on which people might be expected to differ, it would not be necessary to refer to it here. But it is much more than this.

The supporters of Tariff Reform are called by their opponents *Tories* and *Conservatives*, but the terms are misapplied. There are, no doubt, a certain number of Tories and even some Roman Catholics who support Tariff Reform, but the great bulk of its advocates are Liberals of the old type anxious to promote Reform and the welfare of the people, and to relieve the distress consequent on the want of employment, which they believe, whether rightly or wrongly, would be greatly decreased by protecting British Industries against unfair foreign competition. They are conservative only in their opposition to actual revolution and in their desire to consolidate the Empire and defend the country against foreign aggression.

On the other hand, the term "Liberal" is equally misapplied to many of their opponents who have nothing in common with the old Liberal party, but are the supporters of Socialism and revolution, encouragers of sedition and rebellion both at home and abroad, friends of every enemy of Great Britain, and would, if they could, strip the country of its defences and leave it open to foreign aggression. At the same time, they are, without exception, advocates of Home Rule for Ireland, an essentially Jesuit agitation for placing that country under the power of the Romish priesthood, and are the opponents of all Protestant and supporters of all Roman Catholic legislation.¹ They are, in short, whether consciously or unconsciously, carrying out in every detail the policy of the Jesuits for the ruin of their country.

Now one of the principal objects of the Jesuits is to work upon and increase the discontent of the masses in order to bring about revolution. When, therefore, we see men who have shown themselves to be consistently

¹ See Chapter xvii.

enemies of their own country and friends of Romanism, bitterly opposing a measure which is professedly for the relief of that discontent, we are forced to conclude that their opposition to it is due to the fact that they recognize that it would do so, and that they are either allies, or the ignorant tools of secret Jesuits in their midst who, by fallacies and misrepresentations, inflame their passions and direct their policy. This is also confirmed by the fact that, as in the case of the falsehoods and calumnies by which they got into power, they have consistently made use of misrepresentation and exaggeration in their opposition to Tariff Reform.

On the face of it, Fiscal Reform is for the benefit of the working-classes, for the protection of those industries which are essentially British and characteristic of British genius and resources of the country. As long as other countries adopted Free Trade, Free Trade and free competition were economically sound. But Free Trade ceased to exist when every other country protected its own industries and made it impossible for the working-men in this country to compete with them on equal terms.

Moreover, employers of labour in foreign countries under protection were not only able to undersell goods imported from this country and obtain sole possession of the markets of their own country, but, after having made ample profits by this means, it was well worth their while to sell their goods at little over cost price in oversea markets which had hitherto been supplied by British manufacturers, and even in Britain itself, in order to undersell the British producer. By this means, they would not only capture these markets, but gradually weaken or destroy the British industries which would be unable to compete with them at such unremunerative prices.

This is what has been, and is being done by the great protected countries, Germany and the United States, who have, by this means, captured markets which had previously been British, and the process is still going on. Now it is evident that, if many of the great British

industries were destroyed or greatly diminished in volume, the wealth of the country would be reduced in a like proportion, and the state of the British who were once the great manufacturing people of the world, would gradually become little better, as far as wealth and purchasing power are concerned, than that of a savage race dependent on the mere produce of the soil.

This is a sufficient answer to the argument of free-traders who pretend that the evil of the *dumping* process of protected countries, by which a British industry is weakened or destroyed, is neutralized by the fact that the British purchaser would be enabled to buy goods cheaper than they can be produced in this country. But the reduced price would be merely temporary, while the steady reduction in the wealth of the country by the destruction of its industries must in time so reduce the purchasing power of the people that even the cheapest goods would be beyond their power to buy.

The manifest way of rectifying this would be to place such a tax on those foreign protected goods which undersell essentially British industries as would make the competition between the foreign and British workmen fair and equal. This would, in effect, be to restore the conditions of mutual free trade. Such a course would not only lead to a great development of British industries and greatly increase the demand for British labour, but these taxes, being paid by the foreigner, would considerably increase the revenue of the nation, and not only relieve the British taxpayer and furnish funds for the betterment of the working-classes, but enable the country to provide for its efficient defence and leave no excuse for reducing its Army and Navy, its fortifications and armaments.

Such a policy seems, on the face of it, to be so reasonable and fair, and to promise such great benefits to the British working-classes, that it might be supposed it would at least have received a fair hearing and full consideration. But the good results which it promised would be the very antithesis of anti-English policy, and from

the first it has been bitterly opposed by the leading Socialists and by every anti-Englander and Pro-Boer, not by fair argument, but by misrepresentation, exaggeration, and invective.

In order to obtain the support of the masses and inflame class hatred against the measure, the opponents of Tariff Reform to whom we refer have spread abroad the statement that it was a device of the Tories for the benefit of capitalists and employers of labour. This statement is exactly similar to that made use of by the Pro-Boers at the time of the South African war for the purpose of encouraging the Boers and weakening the British Government, viz., that the war was got up by, and undertaken in the interests of, capitalists. In both cases the statements were cleverly calculated to appeal to the lower classes, who, often suffering from want and rebelling against their lot and regarding with envy their more prosperous countrymen, are only too ready to believe the fallacy that the rich are the cause of the poverty of the poor. For they do not consider that as long as men exist with varying degrees of capacity, health, energy, and mental intelligence and are subject to constant vicissitudes of good and bad fortune, there must, of necessity, be a richer and a poorer, a higher and a lower class. Both statements have in consequence been eagerly accepted by numbers, including many who, sympathizing with the poor and looking only at the superficial side of the question, were equally ready to accept the fallacy; and it is this statement with regard to the pretended originators of Tariff Reform that may be said to be the chief cause of the opposition to the measure.

But both statements are equally false, and from their similarity there can be little doubt that both emanated from the same source, viz., that which spread abroad, both in this country and on the Continent the other falsehoods and calumnies respecting the Boer war and Chinese slavery.

In the first place it is not the employers but the workmen who have chiefly suffered from the decay of British industries owing to the competition of protected countries.

The employer is able to transfer his capital to other industries when this or that British industry threatens to fail, or he can transfer the industry itself to foreign protected countries, where he is able to obtain the profits he was unable to obtain in this country. This is exactly what has been done in many cases, and capital which, if spent in England, would have provided employment for British workers, has been transferred to other countries and has contributed to their wealth and prosperity.

On the other hand, the British workman, trained to a particular sort of work, cannot do this, and must either take some less remunerative employment for which he is not fitted, or starve.

The pretence, in short, of the supporters of Free Trade, that if an industry was destroyed the workmen engaged in it would easily find other employment, was decisively negatived in the case of the discharged workmen from Woolwich Arsenal. *The Daily Express* made the greatest efforts to obtain employment for them in private workshops, such as Armstrong and Co., Vickers, etc., but in every case the reply received was that they could hardly find employment for their own workmen. The result has been that the most highly-skilled of the discharged men who could afford to do so have emigrated to foreign countries, and the others are reduced to a state of poverty.

In the second place, it is wholly false to say that Tariff Reform would be only for the benefit of the employer. The first effect of stimulating a British industry by means of Protection would be to increase the volume of production and therefore the number of workmen employed, and this would also tend to raise the rate of wages. For that rate is not determined by the employer, but by the market price over which the employer has no control; and, as the market price of labour depends upon the demand, it rises automatically with any great increase of employment. This is the cause of the high wages given in the United States where the supply of labour barely meets the demand.

The employer would no doubt benefit by the stimulus given to an industry, but it would not be because he was able to secure a larger percentage of profit, but because of the increased production, while the workmen would benefit, both from the greater number employed, and the higher wages they would be able to demand.

Another charge made by the opponents of Tariff Reform is that it is intended to tax raw materials, although the charge has been constantly denied. For to tax raw materials made use of in British manufactures would be to the detriment of those manufactures which it is the object of Tariff Reform to encourage. Nor is it intended to tax things which other countries can produce far better and cheaper than would be possible in Great Britain.

It is asserted again that Protection would have the effect of keeping many articles supplied by foreign countries altogether out of this country to the detriment of the British consumer, while at the same time, as no tax would be paid on them, the increase to the revenue, which Tariff Reform is supposed to produce, would not be forthcoming. This also is to completely misrepresent the object of Tariff Reform. For it assumes that the tax placed on foreign articles would be prohibitive. This is certainly not the object of Tariff Reform which is simply to re-establish the conditions of mutual free trade.

If a foreign manufacturer was able to make a certain article as well, or nearly as well, and as cheaply, as the English manufacturer, he would always be certain of a good market for the article in England under the conditions of mutual free trade. If, however, by means of a high protective Tariff, he was able to undersell the British manufacturer in England itself and thereby ruin, or seriously injure, the British industry, it would only be wise and prudent to place a similar Tariff on the foreign article and, by so doing, place the manufacturer of each country on an equal footing and restore the conditions of free trade. In all probability, a considerably smaller Tariff than that levied by the protected country would be sufficient to enable the British manufacturer to compete

successfully with his foreign rival, and the latter would still be only too glad to avail himself of such a market as part of England for his goods, although a portion of his thevius profits would go to swell the revenue of this country.

The arguments against our present, so called, Free Trade System, which is not Free Trade, are so forcible that a large proportion of the working-classes are strongly in favour of Tariff Reform, and wherever speakers have addressed meetings in its favour, they have been warmly welcomed and eagerly listened to. But the anti-English opponents of Tariff Reform, in order to check its further progress, have on numerous occasions hired bands of roughs and hooligans to shout down Tariff Reform speakers and break up their meetings.

It is true that at elections and in times of popular excitement there may be a good deal of shouting down an unpopular speaker, yet in such cases it is simply the spontaneous ebullition of popular feeling. But this is not the case in the instances we have referred to. They have been carefully organized and the men especially hired for the purpose, while the organizers have even gone so far as to forge tickets in order to enable their hired roughs to obtain an entry to the meeting.

Such methods are wholly foreign to the English principle of freedom of speech, but they are strictly in accordance with the policy of the priesthood of Rome, who, when they have found the arguments of their opponents unanswerable, have employed force to prevent their circulation. In short, the Jesuits, as we have seen¹ have declared their intention of using the "gag" to silence their opponents, and we are therefore justified in concluding that this, like every other feature of anti-English policy, emanates from that Society.

A cause supported by such means and by misrepresentation and exaggeration reveals the character of those who make use of them, and when it is considered that in all other matters they have shown themselves to

¹ *Ante*, page 6.

be enemies of their country and supporters of the designs of the Jesuits for bringing about revolution and the downfall of Britain; one is forced to regard Tariff Reform as something more than a question of mere political economy—as one in short that not only its friends, but the anti-English portion of its enemies, believe, whether rightly or wrongly, would save the country from revolution.

Every one must respect God-fearing and patriotic Englishmen who oppose Tariff Reform honestly believing that it would not be for the welfare of the country. But the fact remains that in so doing they are associating themselves with those who are neither God-fearing or patriotic, but are friends of Rome and enemies of England, whose chief aim it is to bring about revolution, and whose anti-Christian character will be more fully illustrated later on.¹

We may here refer to another feature of Mr. Chamberlain's policy, which, although associated with Fiscal Reform for the protection of British industries, may be considered separately, viz., a preferential tariff for the Colonies, by which they would receive our manufactures free or nearly so, those of foreign countries being taxed for purpose of revenue. In return, Britain would receive their food-stuffs free, while placing upon those of foreign countries a small tax which would secure to the Colonies the possession of the British markets and stimulate Colonial production and development.

The great advantage of this policy is that it would secure the Colonial markets against foreign competition for British produce, which, considering the growing value of those markets, is of the greatest importance. For, unless this is done, those markets must follow the fate of other markets and be captured wholly, or in part, by foreign producers. Besides this, it would add to the ties of racial sentiment which bind the Colonies to the Mother Country, the powerful tie of common interests, while it would tend to make this country independent of foreign countries for its food supply, which in time of war

¹ See Chapter xv, i. pp. 325, 328

would be an incalculable advantage. For there can be little question that Canada alone will shortly be able to supply the whole of the bread-stuffs required by Britain, more especially when the preferential treatment referred to has stimulated its production and development. The effect, in short, would be to produce Free Trade within the British Empire, and practically make each Colony as much an integral portion of the Empire as an English County, and independent of the rest of the world.

Moreover, in order that the poorer classes in this country should in no way suffer during the short period that might elapse before the Colonies were able to supply, free of taxation, the whole of the bread-stuffs required, it was proposed to reduce the tax upon other articles required by the poor man, such as tea, sugar, and tobacco, and the two former, being largely obtained within the British Empire, would benefit British Colonial producers. It was also argued, and apparently correctly, that this small tax on foreign food-stuffs would in no way increase their cost, but would fall on the foreigner because, in order to sell his produce, he would be obliged to reduce its price so as to compete with the more favoured Colonial produce.

It is difficult to see what reasonable objection could be made to these proposals, while the great Imperial advantages to be gained by them would seem to recommend them to every Englishman who desired the welfare and prosperity of his nation and Empire; and the importance of the closer union with the Colonies would be especially evident to those who recognize in the envy and jealousy with which Great Britain is regarded by so many foreign nations, and in those outbursts of hostility which at different times have brought her to the verge of war, a serious danger, and the possibility in the near future of a hostile combination against her.

But, on this very account we might expect that those who aim at weakening their country's power would do all they could to oppose a measure which would so greatly enhance its power and consolidate its Empire. This has

been done, not by raising any just and reasonable objection to the proposals, but by disingenuous arguments and exaggerations and superficial quibbles. The cry was raised by them that the poor man's food was to be taxed, although certain articles of the poor man's food were already taxed with their approval—taxes which the Tariff Reformers proposed to reduce in order that by no chance should the poor man suffer. Then there was the exaggerated misrepresentation of the big loaf and the little loaf in order to deceive the ignorant. Everything, in short, was done to check the generous attempts of the Colonies to establish a closer union with the Mother Country, and in order to combat the enormous advantage to be gained by binding Britain and her Colonies together by the ties of mutual interests, it was represented as an appeal to sordid and selfish considerations which were unneeded and not to be compared with those of racial settlement.

But what is it that binds the people of a country together, that makes the naturalized foreigner wholly English in his sympathies, and in a generation or two makes those who have settled in the country as English, or more so, than the English themselves? Is it not the recognition that their aims and interests are identical, and that in defence of those interests they must stand shoulder to shoulder? Take away this identity of interest on the part of Britain and her Colonies, or let their interests in some one point be diametrically opposed, and they must eventually drift apart. This was illustrated by the case of the Northern and Southern States of the American Republic when, in spite of racial and even family ties, their antagonistic views and interests on the slavery question produced the most bitter hostility, separation, and civil war.

But if the object of the Socialists and anti-Englanders is to *weaken and disintegrate the Empire*, it was only natural that they should oppose a measure which would so greatly tend to strengthen and consolidate it. In their violent advocacy of Free Trade they were fully aware of

the statement made by Cobden, the Apostle of Free Trade. "The Colonial System," he wrote, "with all its dazzling appeals to the passions of the people, can never be got rid of except by *the indirect process of Free Trade, which will gradually and imperceptibly loose the bands which unite our Colonies to us.*"¹

There is some excuse for the views held by Cobden half a century ago, when our weak Colonies seemed to be only an encumbrance. But now that these Colonies have become flourishing nations and the strength and very existence of the British Empire is seen to depend on Imperial Union, those who consistently oppose everything which would consolidate that Union can only be animated by enmity to the Empire and the desire for its downfall.

We have seen that the purpose of the Jesuits is to foment sedition and revolution in every country which stands in the way of their ambition. It is therefore significant that, with the advent of a Government and Parliament a large portion of whom are supporters of an anti-English and revolutionary policy, rebellion and sedition, *entirely the work of agitators*, should have broken out simultaneously in all the most important portions of our Empire—in South Africa (Natal), in Egypt, and in India—and that these risings have received the undisguised sympathy of the anti-Englanders and Socialists in Britain. It indicates that the aims of the Jesuits and those of the "Empire wreckers" and Revolutionists in this country are identical.

We have shown reasons for concluding that the Zulu rising was due to Jesuit action, and although there is little doubt that the Egyptian sedition was the work of Turkish agitators backed up by their German allies, yet it is hardly conceivable that Jesuits should have taken no part in creating a sedition in such accordance with their policy, and which they would have been well able to do in the disguise of Turks or Egyptians.

¹ Quoted by *Daily Express*, February 21st, 1907.

British rule in Egypt has been just, wise, and beneficent, and for the interests of the country and its people. By its means, Egypt has been raised from a state of barbarism and penury to one of wealth and prosperity, from a state in which the down-trodden Fellaheen were half-starved, oppressed, and robbed of their slender earnings by grasping Pashas, to one of liberty in which they enjoy the fruits of their labour in peace, protected by British law from all extortion and injustice, while they are steadily growing in affluence in consequence of the vast improvements in irrigation and agriculture made by the British Government.

Would it not seem the grossest ingratitude for them to turn against the hand that had nourished them? Would it not also be the greatest folly? For, what could they expect, if Turkish and Egyptian officials replaced the British, but a return to the old system of tyranny, bribery, and extortion from which they had been redeemed? This is fully recognized by enlightened Egyptians who, while desirous of doing all that is possible to educate and improve the people, support British rule as the best for Egyptian interests; protest against the agitators who are trying to incite the people to rise against the Government; deny their claims to represent the Egyptian people; and urge that "*If the aims of the agitators were realized, Egypt would revert to that state of tyranny, corruption, and despotism which prevailed prior to the British occupation.*"¹

There was nothing spontaneous in this rebellion against British rule. It was due solely to the few agitators who, in strict accordance with Jesuit methods, worked upon the passions of the ignorant Fellaheen and strove to sow discontent among them.

The occupation of Egypt gives command of the Red Sea route to India, and is therefore of great importance to the British Empire. It is certain, therefore, that the Jesuits would not fail to seize the opportunity afforded

¹ Address by Mohammed Wahid to Sir Edward Grey. *The Standard*, July 23rd, 1907.

them of weakening that Empire by stirring up sedition in Egypt directly they could be assured of the support of a powerful party in England devoted to their policy. That support is now being given, and in spite of the protest of honest Egyptians against the agitators in Egypt, a banquet in honour of these agitators was given not long ago by the leading anti-Englanders and Socialists in this country.¹

Jesuits have been found in the disguise of Indian fakirs and Brahmin and Buddhist priests, as in the case of the Jesuits *De Nobili* and *Andrew Schall*,² and we may presume therefore that, under the cover of these disguises, there may be Jesuits among the agitators of the Bengali rising in India, carrying out there also their fixed purpose, viz., to bring about the gradual disintegration of the British Empire. In short, the gross calumnies made use of for the promotion of sedition in India, such as the poisoning of the wells by the Government, and the distribution of pills containing plague germs in order to spread the disease, are strictly in accordance with Jesuit methods.³

The Bengali plan of campaign was—1st, "to make British rule in India as unpopular as possible by spreading broadcast, by speeches, by perambulating missionaries, and in writing, misrepresentations, and falsehoods about our administration and ourselves." 2nd, "To excite the ignorant masses to such a pitch that the Government would be forced to take action and thereby lay itself open to charges of despotic and Russian methods." 3rd, "To foment discontent to such an extent that our rule would become unpopular, but to limit the discontent to the portions of India under English administration, while the native states remained peaceful and contented." Finally, "When this had been accomplished, to obtain

¹ *Daily Express*, July 23rd, 1907.

² "The Secret History of Romanism," pp. 290-292.

³ A man of the character of the notorious Krishnavarma, who has spread every sort of falsehood and calumny against the British in India, and who was the instigator of the murder of Sir Curzon Wylie, would be a perfect tool in the hands of the Jesuits.

the support of English Radicals and persuade them to transfer the administration of India to natives."

In the Punjab, however, where the people have always been most faithful to the British and have no appreciation of the doctrine "India for the Indians," other methods were used. It was there that the stories about spreading the plague and the poisoning of the wells were chiefly circulated. "A set of emissaries wandered about the villages persuading the ignorant countrymen, whose credulity is a byword, that the plague which was scouring the Punjab was directly spread and fostered by the Government with a view of reducing the population; the Englishman's well-known immunity from the disease being advanced as a proof of his power to create or prevent it at will."¹

What has been said about Egypt equally applies to India. India has prospered under British rule. The tyranny, oppression, and corruption from which the people suffered under their native rulers no longer exist. Equal justice is administered to Englishmen and Indians alike; the sacrifice of living wives at the death of their husbands has been put a stop to; murder which ran riot in the old days has been greatly suppressed; the industries and trades and the agricultural resources of the country have been enormously developed, and the social state of the whole population has been raised.

If the British Government was replaced by native rulers, the country would speedily relapse to its previous state of misery and misrule. For, although there may be exceptions among some of the educated Hindus, yet bribery, corruption, and oppression are so engrained in the Oriental mind that they would certainly become rampant again if the power to exercise them was bestowed upon native rulers.

The rebellion against British rule in India has been produced by the same methods as in Egypt, viz., by agitators who have made use of every kind of falsehood and misrepresentation to inflame the passions and excite

¹ Letter by "Angle-Indian" to *The Standard*, July 29th, 1907.

the discontent of the ignorant masses, while, as in the case of Egypt, they did not commence their agitation until they could count upon the support of their anti-English and Socialist allies in Great Britain, who have made use of precisely the same methods for setting the masses against the upper classes in Britain itself. There is, in short, such uniformity of principle and method in the means used to excite sedition and rebellion throughout the British Empire that it indicates combined and concerted action. We find also the Socialist, Mr. Keir Hardie, using similar means for fanning the discontent in India, as when he compared the efforts of the police to suppress the native riots and protect the lives and properties of peaceful citizens, to the lust, rapine, and murder which characterized the *Armenian atrocities*!

It is only natural that we should ask, "Who are these people who are so faithfully supporting and carrying out the policy and ambition of Rome and the Jesuits, and where do they get the funds to enable them to do so?"

It is remarkable that among these agitators in India there should be certain *Japanese religionists* like Mr. *Harada Tasuku*, who told a number of educated Hindus that he strongly sympathized with them, and hoped the day would come when India would be an independent and self-governed country, that is, when British rule had been overthrown.¹ Now the Japanese are our warm friends and allies, and have not only every reason to be grateful to us for our friendship during the crisis through which they passed in their war with Russia, but, considering the enmity with which they are regarded by such formidable opponents as Germany and Russia, not to speak of their growing difficulties with the United States, it is evident that our alliance must be of paramount importance to them. They would therefore be the last people, either to forfeit our friendship, or to weaken our power, by stirring up sedition and rebellion in India. We are forced therefore to conclude that Mr. Harada Tasuku and other Japanese religionists are exceptions to the rest

¹ "Another View of Japan," article in *Daily Mail*, June 3rd, 1907.

and must have fallen under some outside influence hostile to us, and this, together with the fact that they are *religionists*, the class always made use of by the Jesuits, suggests that this hostile influence must emanate from that Society. Moreover, nothing would be more in accordance with the purpose of the Jesuits than to create discord between Great Britain and Japan.

It is significant that the Bengali rising was arranged to take place on the Jubilee anniversary of the commencement of the Indian mutiny in 1857. It has always been believed by many people that the Jesuits were chiefly responsible for the sedition in India at that time. That rising was also brought about by falsehoods spread by agitators who represented the English as engaged in a plot for the destruction of the cherished caste of the Hindu troops by forcing them to contaminate themselves with bullocks' fat. The Jesuit origin of the rebellion is also indicated by the fact that when Napoleon III. (at that time England's firm friend) offered to assist us in putting down the revolt with French troops and to expedite the transit of British reinforcements by allowing them a free passage through France, *the Ultramontane clergy implored him to intervene in favour of the Sepoys and to seize the moment of our weakness and calamity to drive us out of India.*¹ When then we see similar falsehoods and misrepresentations repeated in an exaggerated form, not only in India, but by *Irish Roman Catholics*, as in the inflammatory letter of Mr. O'Donnel to the *Indian Sociologist*, we can hardly doubt that Rome and the Jesuits are at the bottom of the present agitation.

Ireland, Egypt, India, and South Africa are evidently the most important portions of the British dominion where, by stirring up sedition and rebellion, the power and prestige of the Empire could be most effectually weakened, and it would seem that the sedition, in India especially, has been fomented **with the object of inducing**

¹ See Pamphlet by Montalembert, *Un debat sur L'Inde*, in which the author strongly condemns the action of these clericals and exposes its wickedness.

us to send additional troops there and still further weaken our Home Army, in order to ensure the success of a German invasion.

These seditions, in short, appear to be due to a widespread conspiracy to effect the downfall of the Empire. There is no portion of the Empire which is not the seat of unrest and rebellion since the present Government and Parliament came into power. Even Great Britain itself is torn by strife, its constitution and institutions are threatened, racial distinctions, which really do not exist, are being urged in order to create disunion, the religious belief and the moral character and virility of its people have been undermined, and the envy, hatred, and malice of the masses are being inflamed in order to set them against law and order and their own country. Like Jerusalem of old, Great Britain would seem to be "encompassed with armies" seeking her destruction.

It is highly significant also that the enemies of their own country and creators of sedition and revolution should be practically confined to Great Britain and France, *the two countries which, by their opposition to Rome, have incurred her hostility!*

"By their fruits ye shall know them." On the one hand, we see the Jesuits and their affiliated orders banished from Continental countries on account of the sedition and dangerous intrigues against the welfare and prosperity of every State in which they dwelt. On the other hand, we see these same Jesuits congregated in our own country and know that the chief object of their ambition is the humiliation and overthrow of the British Empire. When, therefore, coincidently with their entry into this country, we see everything being done to bring about that result by persons actuated by a seemingly causeless hatred of their own country and of every great Englishman who upholds the power and integrity of the Empire; adopting the very slanders and falsehoods fabricated by Rome and the Jesuits, and making use of them for the purpose of deceiving the people and obtaining their support to an anti-English policy;

seeking to weaken or destroy the defences of the country ; to blind the nation to the danger arising from German hostility and ambition ; to foster and increase the discontent of the working-classes and to oppose every measure which would mitigate it ; encouraging sedition and rebellion throughout the Empire and seeking to separate or alienate the Colonies from the Mother Country ; always the friends and supporters of every enemy of Britain ; and withal covering their true motives by a hypocritical pretence of piety and rectitude—it is difficult to believe that, among those who are so absolutely identified with the Jesuits in their animosity, their aims, and their sinister methods, there are not lay members of that Society using every effort to carry out the ambition of Rome.

Mr. Froude, in his "History of England," quotes the following prophecy dating from the times of the Reformation¹ :—

"The pride of France,
The *Treason* of England,
And the War of Ireland
* "Shall never have end."

We might expect that this prophecy would have an especial fulfilment at the present time when so many must have fallen under the fatal influence of the Jesuits, and when the growing infidelity and moral decay in the nation has destroyed patriotism and every generous impulse in numbers, and developed all their most selfish passions.

As an illustration of this we may refer to a letter of Mr. William Le Queux to *The Standard*, in which he quotes a statement made to him by an old friend and diplomatist of Germany. His friend "ridiculed the manner in which the British swallowed our Pro-German pills, as he termed them. He declared that his Government were *in intimate relation with more than one British military or naval officer of high standing*, adding that whenever Germany desired to exercise a certain influence

¹ Froude, "History of England," vol. I. p. 320.

upon the Press and through it on public opinion, one or another of these officers was instructed to write a letter to the editor on the subject in the sense desired by Berlin." Mr. Le Queux adds, "One has only to glance at the files of the leading London daily newspapers and the result will be astounding."¹

But if there are traitors to their country in services in which the traditional high sense of honour might be supposed to render such a thing impossible, we may be certain that there are similar instances of treachery in other places of power and responsibility. Irrespective of the regular Pro-Boer anti-English party, are there not individuals who, if not traitors in intention, are so obsessed by the desire for position, profit or notoriety, and so dead to patriotism, that they are ready to sacrifice the best interests of their country to their own selfish vanity, ambition, or malice? Of whom it may be said that the enemies of Britain could not wish for better allies.

¹ *The Standard*, June 26th, 1909.

CHAPTER XII

SOCIALISM.

"**L**IBERTY, Equality, and Fraternity," which were the watchwords of the French revolutionists, are equally those of modern Socialism. In themselves they seem to be praiseworthy principles, for as long as Liberty does not include licence to do evil, and Equality means equal rights and privileges for all classes, and Fraternity implies the recognition of the common brotherhood of the rich and poor, they are sentiments which any just and liberal-minded man might support.

But they were very differently interpreted by the ignorant and brutalized mob of Paris in 1793, and by the demagogues who urged them on. Hatred of the classes above them was their ruling motive, and the result of their temporary accession to power was a reign of anarchy, plunder, and murder.

Yet there was no little excuse for the fury which animated them. For the lower classes in France had suffered greatly from the tyranny, oppression, and cruelty of the upper classes, by whom they were treated as serfs, and as this was also the case among some of the other Latin nations, the revolution spread more or less among them also.

In Great Britain, at that time, however, revolution found few supporters, because the civil and religious liberties which the nation enjoyed, the justice of its laws, and the fraternity which already existed between the upper and lower classes, gave little cause for discontent. So also, since then, and during the whole of the last century, the legislation of the country has continued to

remove abuses, to do away with class privileges, and to secure larger rights for the working-classes and better protection for the poor.

The Socialism of the French revolutionists called forth such a powerful reaction in favour of law and order that the nation was glad to accept for the time the autocratic rule of Napoleon. But Socialism still had its votaries in France and other countries, even although the working-classes were no longer subject to the oppression from which they formerly suffered. The spirit of revolt remained, but it took another form. Envy of the rich and prosperous, and discontent at the inequalities of fortune, kept up this spirit among the idle, the vicious, and the criminal classes, and their arguments naturally appealed to many among the working-classes who suffered from undeserved poverty and distress due to misfortune or want of employment. For these, being ignorant of the fact that inequalities of fortune must always exist in every conceivable form of society, were ready to believe that the wealth of the rich was the cause of their own poverty.

Socialist agitators have also existed in Great Britain since the French revolution, but, until quite lately, their appeals met little response from the masses, except in times of distress consequent on mercantile depression and dear food, as in the revolutionary wave which swept over Europe in 1848.

It is very remarkable, however, that of late years, in spite of continuous legislation for the improvement of the condition of the working-classes and the poor, and an amount of private benevolence which has no parallel in any other country, revolutionary Socialism has assumed greater proportions in this country than in any other ! For many years it has been working beneath the surface, propagated among the masses by agitators, and continually gaining converts, not only among the idle, the vicious, and the unfortunate, but among many who sympathised with the latter and who failed to recognize the fallacies of the Socialist propaganda.

The efforts of agitators have also been assisted of late by the distress that now exists in Great Britain in consequence of the number of the unemployed. For in spite of the mercantile prosperity of the country, its present industries are insufficient to give employment to all.

The admission into the country of aliens who are able to work at lower wages than the British workmen has also deprived many thousands of the employment they would otherwise have been able to obtain.

But the improvidence and almost entire absence in the British workmen of the thrift¹ which characterizes the working-classes of France and Germany must also be taken into consideration, and this defect, together with the growing love of pleasure and self-indulgence, cannot fail to contribute to the increasing distress.

The Socialistic and revolutionary policy of the present Government has also driven British capital out of the country and depreciated the value of all British securities, and there are at present numbers of people who, in consequence of the general sense of insecurity, will have nothing to do with industrial enterprises in this country.

As a consequence of these adverse conditions, there is an excess of labour available over and above the amount required for the existing industries of the kingdom, which not only necessitates a large number of unemployed, but is taken advantage of by unscrupulous persons to employ what is known as "Sweated Labour." For knowing that there are numbers, especially women with families dependent on them, who are ready to work for any wages rather than earn none at all, they cut them down to the point of starvation in order that they themselves may make high profits. In no case does this apply to any of the regular industries of the Kingdom, and laws ought to be passed to prevent or limit the

¹ An employer of labour, a builder, stated that he could never depend upon getting many of his workmen two weeks running, because after receiving their wages on Saturday night they would spend them on eating and drinking, and not come to work again until their money was nearly exhausted.

grasping rapacity of these extortioners. At the same time it should be remembered that "sweated labour" is simply one of the evidences of the insufficiency of the existing industries to afford employment for all.

It is the policy of the agitators who are really seeking to bring about revolution, to retain, and do all in their power to increase and magnify these causes of distress, and by dwelling upon the cases of underpaid labour, as if they applied to all industries, together with the general poverty and distress, to inflame the discontent of the working-classes and imbue them with envy and hatred of the upper classes who they represent to be the cause of that distress. The Socialists openly proclaim that their ultimate object is the spoliation of the rich, and the division of their property among the masses, so that all, whatever their incapacity, ignorance, sloth, or improvidence, will share equally with the able and energetic. Their aim is to obtain supreme power in the State and the possession of all great commercial undertakings, such as railways, mines, factories, etc., with the profits therefrom, which have hitherto gone to the shareholders and others who organized them and supplied the capital for carrying them out. Their intention, in short, is to abolish all private ownership of property, the possession of which they stigmatise as a crime, to do away with all private enterprise and means of production, which are to be carried on in the future by the State as a co-operative commonwealth in which there shall be no competition. It is asserted that under these conditions there will be employment for all, and therefore thrift, economy, and saving are condemned in unmeasured terms as folly and a device of capitalists for acquiring private property.

It is evident that such a programme strongly appeals to the greed of the idle, thriftless, and vicious, and creates envy and malice against the upper and ruling classes. These are the passions which the agitators seek to excite in the minds of the lower classes, while, by means of fallacies and misrepresentations, they pretend

that the social revolution will be the regeneration of the world and the panacea for all existing evils.

Such fallacies enable many Socialists, while in reality governed by envy, malice, and greed, to persuade themselves that they are acting for the public good. On the other hand, there is no doubt that there are some honest men whose sense of injustice has been inflamed by the misrepresentations of Socialism, and who, led away by its roseate promises and unable to perceive their fallacy really believe that Socialism will regenerate the world.

But the least consideration shows that Socialism, if fully carried out, would be destructive of all national wealth and prosperity, because destructive of all energy, enterprise, and thought.

For who would give his labour and thought, and sacrifice his health and comfort, for the attainment of any object; if he was not allowed to retain the fruits of his efforts and self-denial? Why should the agriculturist rise up early and go to bed late, or the inventor, the physician, and the scientist, devote their minds and energies to the pursuit of knowledge for the benefit of mankind, if they are to be robbed of the reward which success now commands, in order to provide for the incapable, improvident, and the haters of honest work? Even if, in a Socialistic community, laws were made obliging all to work, the majority of those who now give all their time and energies to their calling and profession would limit their efforts to the amount just sufficient to satisfy the law, and such a thing as enterprise, energy, and self-denial would be unheard of and unknown. But worse still would be the *mental apathy* which would spread over the nation, and which no laws could check or provide against.

Would the talented designers of buildings, railways, bridges, engines, ships, and all the various works which are the sources of national wealth and civilization, devote the strenuous thought and labour which these designs entail if they were to receive no more for their thought and labour than the ordinary working man? And yet, if

they were paid in proportion to their abilities, the possession of private property and a rich class would again exist, and the first principles of Socialism would be overthrown. If, on the other hand, they were to receive no more than any one else, these triumphs of mental energy and talent would soon cease to be produced.

This would equally be the case with every other means of production requiring mental effort and ability which, without the stimulus for their exercise which now exists, must decay and perish. Take away all incentive to individual energy and enterprise, and every great industry would decay. All effort for the development of the country's resources would cease, and both inventions and all mental activity would disappear. Man, in short, would sink to the level of the brutes, and with the destruction of the sources of wealth, the country would be wholly unable to support its present population. Socialism carried out to its logical conclusion would be national suicide.

The attainment of Socialistic ideals would also be the destruction of liberty. For if all mercantile and industrial operations were to be wholly under State control, and no one was to be permitted, by individual energy and enterprise, to undertake them on his own account, in order, by so doing, to put by money for the support of his wife and children after his death, his talents and energies would be crushed, and he himself would become the slave of a system from which, at the most, he could expect a competence while he lived. The condition of people under an Eastern despotism would be freedom compared to such a state.

"Collectivism," says M. Faguet, the French critic of Socialism, "means slave labour."¹ The workers, in short, would be the serfs of the few who had obtained positions of authority and who ruled the country, and would be in much the same condition as the slaves of the Southern States of America before their emancipation, for, like them, they would merely receive just the amount

¹ Quoted by *Daily Mail*, September 26th, 1907.

of food and lodging sufficient for them, in return for the labour given to the State.

But without the lash of the slave driver each worker would do as little work as he could, and not only would wealth, but the production of even the ordinary necessities of life, diminish in volume.

If, under present conditions, the industries of the country are insufficient to afford employment for all, what would it be under Communism?

Again, with the disappearance of wealth and private property there would be no demand for the thousand and one comforts and articles of luxury and art, the production of which now give employment to multitudes of workers, and these also would disappear. If, then, even the production of the necessities of life tended to diminish also, what would be the condition of the people? It would, as shown by M. Faguet, "*be one of permanent want traversed by constant cries of famine.*"

But the whole Socialist programme is based on fallacies and misrepresentations which are used to blind the working-classes to its true aims in order to gain their support. Take, for instance, the assertion which is made in order to excuse the spoliation of the rich, viz., that the possession of property and wealth is a crime, and that all such wealth belongs of right to the working-men, because they, by the labour of their hands, are the real producers of that wealth. The Socialists speak as if bodily labour was the only labour worthy of the name, although this is to bring man down to the level of a beast of burden.

The sophistry of this assertion is patent. The wealth produced by manual or bodily labour is a very small proportion of the whole amount of wealth produced. It is the brain or mind of man which is the great wealth producer. This is evident among the working-classes themselves. The skilled artisan can command a far higher wage than any simple labourer, and his skill is the result of mental capacity and application, and not of mere **throws and muscles.**

The engineer and the architect, to whose brains we owe

the knowledge of the way to construct canals, bridges, railways, houses, etc., are still more highly paid because the brain capacity required to excel in this sort of work is possessed by comparatively few, while the labour it entails is far more exhausting than any mere manual labour. This is equally true of the inventor, to whose brain-work we owe every sort of machine and appliance for the benefit of the human race and the production of wealth; as in the case of the steam-engine, which is equivalent to the possession of hundreds or thousands of horses, and does its work infinitely better and quicker than it could be done by them. Then there are the geologists and mineralogists to whose studies we owe the discovery of coal and the mineral wealth of the earth, the historian, the author, the scientist, the mathematician, and the physician, without whose brains there would be no knowledge, or civilization, or remedy for disease and pain.

These are some of the chief producers of wealth, and while their work is far more exhausting and prejudicial to health than that of the so-called "working-man," they do little or no *manual* labour.

But, in addition to these, there are others, such as the trader, the merchant, the explorer, and adventurer, who, by knowledge, thrift, and economy, energy and enterprise, make wealth. The man, who having by economy saved money, and with it buys the produce of a distant country, who in former times risked his life and health in long voyages, and sojourning in unhealthy climates in order to obtain their produce; the explorer who equally risks his life and health and devotes his time and energies in discovering the products and resources of distant lands, are also some of the chief contributors to the wealth of their own country. And although they do not produce this wealth by mere manual labour, it would be not only absurd, but false, to say that the trader is not justly entitled to the fruits of his energy, self-denial, enterprise, and thought, or that a miner or prospector who, at the risk of his life, discovers, excavates, and

brings home gold and other precious things from wild and inhospitable countries, is not equally entitled to the fruits of his energy, enterprise, and knowledge. Have not they right also to leave their earnings for the provision of their widows and children? What claim to these earnings have those who have done nothing whatever to earn them? It is thought, organization, energy, and enterprise, which are the real producers of wealth, or, in a word, brains and character.

It is unnecessary to multiply cases, but it is evident, not only that brains and energy, mental capacity and force of character are the chief producers of wealth, but that the wealth of a country consists of the accumulated products of the mental character and energies of the people; that so far from working-men being the chief producers of wealth, they are themselves one of its products. For it is *the wealth spent in the country* which gives rise to the manufacture or production of the multitude of articles of use, refinement, and luxury, and thus provides employment for the working-classes.

It is this wealth, the accumulated product of the brains and energies of generations, which the Socialist proposes to seize and distribute among those at the present day who have done little or nothing to produce it; and by forbidding its acquirement by private individuals in the future, to destroy all energy and enterprise.

It may be further remarked, as all experience shows, that when everything is under the complete control of a democratic body, which is the object of the Socialists, utter corruption, bribery, waste, inefficiency, and the misapplication of public money must be the result. The *Tammany* of New York is an illustration of this, and the same is true of many of the municipal bodies of the great cities of democratic America. It is also the case with some of the municipal bodies of our own country, the bribery, corruption, and extravagance of which, for their own profit, and the pampering of every hater of honest work, have lately been brought to light in the case of the London County Council, Poplar, etc. Human nature

being what it is, this result is only to be expected. The transfer of power and the control of the sources of wealth to the leaders of Socialism and to the lower classes, who would naturally be strongly tempted by the opportunity of filling their own pockets at the expense of others, is to give free reign to bribery and corruption. Deprived of the salutary checks exercised by competition, and of the criticism and protest of those whose means, position, instincts, and education, place them above temptation of bribery and greed; there is nothing to prevent wholesale corruption.

No one has done so much to cast a false glamour over Socialism as the late Mr. Herbert Spencer by his Altruistic theories. But great as was his ability in dealing with a certain class of philosophy, he was essentially a materialist and devoid of the higher faculties of reasoning and induction which deal with moral causes and human motives and passions. This is evident from his writings. Not only was he incapable of appreciating the force of those facts and moral deductions which are irresistible proof to others of the existence of a righteous Creator and Governor of the world, but in his social ideals he utterly ignored the influence of human motives and inclinations. His Altruism is based on the moral fallacy that each man would seek his neighbour's good because, if all did so, all would benefit by it. But human nature would have to be greatly changed before any one would consent always to surrender his own private good for the sake of the community. There is such a thing as Christian Altruism, and it is a perfect Altruism because it is done willingly and from the heart. But where the Christian motive is wanting, Altruism is a delusion. A person will deny himself and suffer pain, and sacrifice riches, comfort, and health for those he loves, but there is not one in a thousand who could be expected to do so for those he neither knows nor cares for.

The fallacy of Socialist principles has been proved by actual experiments. Robert Owen, a Welshman, who died about half-a-century ago, believed in the doctrine of

universal brotherhood, and thought that men could be trained to love one another! For this purpose he established a Socialistic community at New Harmony, Indiana, in which all were to live under equal conditions, and it was laid down that every one should render his or her best service for the good of the whole. It was also a principle that there should be no rewards or punishments or praise or blame. After two years Owen had to acknowledge that the experiment had failed. The children in point of morals ran riot. The idle did their share of work more in the line of destruction than construction, and Macdonald, one of the disciples of Owen, said he "was hopeless; he had imagined mankind better than they are!"

About the same time, Abraham Coombe, an admirer of Owen, endeavoured to establish a Socialistic settlement at Orbiston, near Glasgow. The result was the same. The communal children quarrelled and robbed. The men "worked only by fits and starts, and in the intervals gave themselves up to a languor and listlessness which no words could overcome. *They wanted to take as much as they could and give as little in return as possible.*" The stimulus for exertion was wanting.

There was also the attempt of some three or four hundred Australians a few years ago to found a communistic settlement in Paraguay. They had everything in their favour, a free grant of a hundred square leagues of land, a fine healthy climate, and money advanced by Government. They soon quarrelled, however. Some returned to Australia, and the remainder separated into two groups, one living as communists, the other as free men. After fourteen years the communists were represented by only half-a-dozen men and women living a hard life, supported principally by maize and mandioca, while the others, three years ago, consisted of twenty-five families living a prosperous life near Ajoz.

Both Owen and Coombe were wholly ignorant of human nature. Without the stimulus afforded by the right to acquire property and provide for the future of

wives and children, men will not work, and if all are supposed to labour for the good of all, each individual will do as little as he can and prefer to depend on the labour of others.

But the ideals of Socialism could never be really attained. So long as the human race exists there will always be men with greater capacities, energies, and better luck and opportunities than others. No attempts at levelling down can prevent this, and if the ideals of Socialism were established to-morrow, they would quickly be overthrown, and the men with greater capacities, enterprise, and good fortune, would rise above the rest and form a superior class.

Moreover, the existence of a richer class creates a demand for luxuries and things of art and beauty which elevate and refine the race and give leisure and opportunity for mental development and the pursuit of knowledge, and it is just these things which make the difference between a state of civilisation and progress and a state of barbarism and stagnation. It must also be remembered that, under conditions of social confidence, the wealth of the rich is not hoarded, but spent, and goes to increase the sources of employment and benefit the working-classes. In short, the greater the wealth of the country the more extensive are the sources of employment to which it gives rise, provided the industries which afford that employment are properly protected.

The pretence of the Socialists that capitalists are the enemies of labour and *the cause* of the distress among the working-classes, is one of the principal fallacies made use of to excite the envy and discontent of the latter.

There may be friction at times between capital and labour, as in cases where labour is paid below its fair value, or when it demands wages which make the industry no longer remunerative. But it is the interest of both to work in harmony as being mutually dependent on each other.

Without capital neither the natural products of the

country could be developed, nor the great industries established which give employment to the working-classes. Hence in countries where there is little available capital, the mines and other natural products are either undeveloped, or are nearly always worked by English or American companies or capitalists.

Capital expended in industries, or in developing the natural products of a country, produces increased capital and continually adds to the wealth of the country, the bulk of which under favourable circumstances would be expended in starting new industries and increasing the sources of employment.

Moreover, the capitalists whom the Socialist agitators hold up as objects of envy and hatred are not, as a rule, wealthy individuals, but the British public itself. For nearly all the industries of the country are in the hands of companies, among the principal shareholders of which are people of moderate means and numbers of the middle class, and even working-men themselves.

Foremost among those who are held up to hatred by the Socialist agitators are the people who have acquired wealth by South African mining. But the greater portion of the shares in these mines are held by the general public, and both in the case of the small and the large shareholders, the profits from these mines are spent in Great Britain, and are a direct addition to the wealth of the country and to the means of employment.

If then the anti-Englanders and Socialists, in addition to driving capital out of Great Britain, succeed in ruining or depreciating the South African gold industry, they will seriously diminish the wealth of the country and rob the working-man of still further means of employment.¹

The contrast between the luxury of the rich and the distress of the poor may indeed excite the envy and

¹ Is it not a little significant that the animus of Socialists should be only directed against those who have made fortunes by *South African mining* and not against those who have made them in *Australia, Klondyke, etc.*? The true explanation of this may perhaps be gathered from what is said in the next chapter. See page 300.

discontent of the latter at the inequalities of fortune, but no social revolution, or attempts at levelling down, can remedy this. It is the result of natural laws over which man has no control, and to say that capitalists and the rich are the *cause* of the poverty of the poor is about as correct as to say that the fish with plenty of food in some deep pool of a river was the *cause* of the distress of another fish in a shallow pool half dried up by the heat of the sun.

A man, perhaps, after years of toil, hardship, and disappointment, strikes a rich vein of gold and makes his fortune, either by working it himself, or forming a company to do so, and this, in general terms, is the history of a large proportion of the fortunes made by mining. But to say that the good fortune of some is the *cause* of the ill-luck of others is absurd. Socialists would correct these inequalities of fortune by insisting that the gold found by the lucky prospector should be shared equally by all. But could such a law be carried out, little or no gold would be found, for no one would undertake the toil and labour of searching for it if nearly the whole was to be taken from him when he found it.

A richer class has, however, its responsibilities, and as their stake in the country, and in the preservation of law and order is greatest, it is right that the chief burden of providing for the defence and government of the country should fall upon them. This is the principle of taxation already followed in Great Britain, although it is possible that it might be more fully carried out so as to afford greater relief to the poorer classes.

Although the inequalities of fortune between the rich and poor are made use of by agitators to excite discontent among the latter, such agitation would entirely fail to produce discontent if there were sufficient employment for all. For it is a fact that great riches, which carry with them an especial burden, have very little attraction to the vast majority of working-men, or even to the classes above them, provided they have a sufficient competence suitable to their circumstances and position.

These inequalities of fortune must always exist in every nation where men are free to acquire wealth by their individual energies and enterprise, and to prohibit its acquirement would kill the greater portion of the industries of the nation. For there would be no demand for the costly houses and other buildings, the rich furniture, expensive carriages, and all the works of art and luxury, and only the bare necessities of life would be sought.

Moreover the food products of the country are wholly unable to support the dense and increasing population of Great Britain, which has in consequence to depend largely on the products of other countries. These are paid for by the products of its industries, and if these industries were seriously diminished in number or volume, semi-starvation would be the result.

There are many who are strongly opposed to what are termed "Labour Saving Appliances," such as the various inventions and machines which often do the work of fifty men or more at an insignificant cost. It is true that their adoption has sometimes deprived honest workmen of the employment by which they had hitherto been supported. Admitting, however, the extreme hardship of such cases, what would be the effect if the use of these inventions was prohibited? It would be the destruction of the wealth of the country. For Great Britain may be said to owe the greater portion of her wealth to the mechanical and inventive genius of her people, and the chief part of this increased wealth is spent in the country and gives employment to tens of thousands of workmen. If the inventions and machines which are the cause of that wealth were destroyed, half the population would starve from the cessation of all those industries which there would be neither the wealth nor the means and appliances to carry on. Even when labour-saving appliances produce distress at first among a few, they eventually create increased sources of employment for thousands of others.

It is evident, therefore, on this ground alone, that to prohibit, or restrain the use of, these sources of wealth

and employment would be fatal to the interests of the working-classes themselves, and the hardship of those who suffer at the outset from these inventions should rather be met by laws making some special provision for the sufferers.

But, at the present day, labour-saving machines are chiefly used to develop a business and increase the volume of production at the same cost as before, without reducing the number of workmen employed, and if the workmen are retained and receive the same, or perhaps higher wages than men of the same trades in other industries, they have no cause to complain simply because their employers are made rich ; nor have they any right to claim a share in the extra profits produced by the new machinery, in the invention of which they have had no share.

It is clear, in short, that the profits of an invention are due to the inventor, or the owner of the invention, and that the discoverer of an invention is as much entitled to the profits derived from it, as the miner who strikes a rich vein of gold on his "claim" is entitled to the gold he has discovered.

To say that those who make fortunes by these inventions do so at the expense of the workers, or that they are the cause of the distress among them, has not even a shadow of truth in the majority of cases. It is no more true than to say that the man who discovers gold is the cause of the failure of others to do so.

But the very livelihood and existence of the majority of the working-classes is dependent on these inventions. It is not merely that they are indirectly benefited by the increased wealth produced by these inventions, but these inventions are the direct and principal cause of their employment. For there is hardly a single great industry that could be carried on at all without these labour-saving machines which do the chief portion of the work and enable it to be done at a profit ; while a multitude of industries have been actually *created* by these inventions, without which they could never have been undertaken.

If, then, all the principal industries of the kingdom are dependent on these machines for their very existence, the working-classes are equally dependent on them. For without these machines there would be few, if any, industries and little or no employment.

These inventions are one of the principal examples of wealth acquired by brains or intellect, rather than by manual labour; and among these inventions we must include, not only machines, but all these discoveries, chemical, geological, and mechanical, which have also been the means of creating industries. Moreover, in the case of labour-saving machines, *the chief portion of the work of production is done by them*, and they are thus an illustration of the utter fallacy of the pretence that even the annual increase to the wealth of the country is produced by manual labour or the working-classes alone. The latter do a portion only of the work, and without these inventions and discoveries there would be no industries and therefore nothing for the working-classes to do.

But, as, under Socialism, the possession of private property would be prohibited, invention would disappear, because no one would be allowed to profit by the fruits of his invention; and with the disappearance of invention, the chief source of wealth and of employment would also disappear.

Socialist agitators are fond of saying that employers of labour keep the chief portion of the profits. But in a very large proportion of industries this is wholly false. Thus Mr. Hyndman, the Socialist agitator, in a recent article contributed to *The National Review*, in which he makes the usual attack on capital and capitalists as defrauding the working-classes of their just share in the profits of their labour, states in support of this that the workers employed in the various industries of Canada and the United States receive only *one-sixth* of the profits obtained, and that the same is probably the case in Great Britain.¹

This is palpably false with regard to all the chief labour

¹ *The National Review*, March, 1908.

employing industries of Great Britain, and of Canada also. For, to take such a prosperous and thoroughly modern undertaking as the Canadian Pacific Railway. The working expenses during the year 1906-7 amounted to 65 per cent. of the gross profits, and to this must be added a sum, which in the previous year amounted to five million dollars, appropriated out of the surplus profits for "additions and improvements," that is, expended on labour. This would make the amount expended on labour of all kinds well over 70 per cent.

Of the remaining profits 12 per cent. was absorbed by "fixed charges" and contribution to the pension fund; about 5 per cent. was carried to "reserve" and 13 per cent. went to capital, that is to the shareholders, who provided the whole of the money for the construction and development of the railway. But this 13 per cent. only provided for a 4 per cent. dividend on the preference shares and 6 per cent. dividend on the ordinary shares, which was no great remuneration considering the years which the ordinary shareholders had to be satisfied with a much lower interest on their capital.

Take again the case of the production of a coal mine. Out of every £100 gross profit nearly 60 per cent. is paid for labour and 30 per cent. for management, insurance, upkeep of plant, etc., leaving only about 10 per cent. net profit to the owners. It is therefore evident that a very small rise in wages would sweep away all profits and make it no longer worth while for any one to spend the capital, as well as the time and energy required for working a coal mine. Or such a rise in wages would oblige the owner to raise the price of coal, which would not only cause much suffering to the poor throughout the kingdom, but would also cripple or destroy many industries using large quantities of coal, because they could no longer be worked at a profit.

The same is the case with all, or nearly all, the great labour employing industries of Great Britain. The chief portion of the profits go to the workers and only a very small proportion to capital. Thus a large number of

industries pay only 4 to 7 per cent. profit, and as 4 or 5 per cent. can be safely obtained by investments in foreign government loans, the extra 1 or 2 per cent. is a very small recompense for the time, labour, risk, and anxiety which are involved in establishing and conducting an industrial enterprise. In short, considering the risks to which these industries are exposed from a fall in prices, foreign competition, and the ever-increasing demand for higher wages, it would seem to be unwise to start any industry without the prospect of obtaining at least 10 per cent. profit.

Some industries make only 1 or 2 per cent. profit, and some none at all. The latter are continued, partly because employers do not wish to throw away the expensive plant in which their capital is invested, and partly in the hope of better times coming. Under such circumstances it is only the workmen who are benefited by these industries.

Injudicious strikes for higher wages or shorter hours are therefore a fatal mistake, for their only effect is to drive trade out of the country and decrease the means of employment. Such strikes are probably the suggestion of Socialist agitators, who care nothing for the workers and only aim at increasing the existing discontent.

There are certain trades and industries in which a larger proportion of the gross profits go to the employers or shareholders, because these profits are due to special knowledge, or to some valuable chemical or scientific discovery which can be worked at a small cost and requires a comparatively small amount of labour. Or the profits of an industry may be greatly increased, without in any way diminishing the amount and cost of the labour employed, by the adoption of some labour-saving machinery which greatly increases the volume of production at no greater cost than before. In neither case do the workers suffer, and the extra profits are solely due to brain power or inventive genius.

From what has been said, it is clear that, with a very few exceptions, the pretence that capitalists or employers

of labour are the cause of the distress among the working-classes, and that they grind them down and pay them insufficient wages in order that they may roll in riches, is at the present day wholly false, and is merely one of the fallacies made use of by Socialist agitators to excite discontent.

The cry is often raised against the apparent injustice of the rich rolling in luxury while the unemployed poor are starving. But what is the remedy for this? Shall the rich distribute their riches amongst the poor in order to provide them with food and shelter? This would be *charity*, and although the Socialist agitators urge the unemployed to take what they require *by force* from the rich, they utterly repudiate the idea of receiving it as a fruit of *benevolence*. They are so far right, inasmuch as general and indiscriminate charity tends to increase pauperism and destroy energy and self-dependence. But so also would robbery and spoliation! They demand work for the unemployed. This is exactly what the rich create by spending their riches in the country. The only thing is that the employment thus provided is insufficient. What is evidently required is the increase of the industries in the kingdom, which can only be effected by protecting them against unfair foreign competition. In the meantime, in order to relieve the present distress, there are works of great national importance, such as the construction of the ship canal across Scotland, and the increase of, instead of cutting down, our dockyards and arsenals, &c., &c., which would give employment to thousands of workmen.* But this is the last thing we can expect from the present Government.

It is important here to point out the radical distinction between the aims of Socialism and those of Reform, the necessity of which is recognised by all who desire their country's welfare.

Socialism, if carried out, would be destructive of national wealth and prosperity and of all mental energy, thought, and enterprise, and could only result in increased misery and want. But for this the leaders of Socialism

care nothing. They do not seek the good of their country and countrymen. Their aim is to produce revolution and the overthrow of all existing institutions and laws, the result of which would be anarchy. In order to attain this, they seek to inflame and *increase* the discontent of the masses by fallacies and misrepresentations, and their proposed spoliation of the rich is merely a bait to gain the support of the idle, the vicious, and the ignorant.

Reform, on the other hand, while recognising the necessity of protecting property and the right of every man to retain the fruits of his labour and enterprise, seeks not only to remove every burden which presses unfairly on the working-man and to promote his well-being, but to develop the resources and increase the wealth and prosperity of the nation generally.

It is clear, for instance, that the burden of taxation should fall chiefly on the rich in a graduated scale, and that the taxes on articles of food, or necessity, such as tea, sugar, and tobacco, which are now paid by the poor as well as by the rich, should be readjusted. The heavy burdens on land which make farming so unprofitable should be done away with as far as possible, and every measure employed to bring the people back to the land. British industries ought also to be protected against unfair foreign competition, and the increased revenue derived from Tariff Reform, which would be paid by the foreigner, should be utilised for providing for free education, Old Age Pensions, &c., &c.

It should be remarked, however, that the system of Old Age Pensions advocated by Socialists, by which all, however idle, self-indulgent, and improvident they may be, are to profit equally with the hard-working and thrifty, would be not only unfair to the latter, but would merely encourage idleness and improvidence, and thus destroy in time the energy and self-reliance which has hitherto been so characteristic of the British character. It would, in short, have the same effect as the free gifts of food issued to the people in the later days of the

Roman Empire, which so enervated and degraded them and destroyed the old Roman spirit of hardihood and self-reliance, that, in spite of the aid of foreign mercenaries, they succumbed with hardly a struggle to the dominion of more virile nations, who treated them as serfs and helots.

If, however, the British working-man was encouraged to contribute a very small fraction of his earnings to an Old Age Pension Fund by the knowledge that it would be so supplemented by the State that he would be secure against want in his old age, it would be a stimulus to energy, thrift, and self-reliance. Nor would it cost anything like the enormous yearly sum required for universal pensions, which could not be levied without causing a revolution.

But revolution is what the leaders of Socialism aim at, and their advocacy of universal pensions is merely a bribe to obtain the support of the idle and improvident.

Socialists also condemn and intend to seize and confiscate all incomes derived from *investments*. It is the produce of capital, and "capitalists must perish." Here, again, they strike just as much at the hard-working and thrifty in the middle and lower classes who have invested their savings in the Post Office and other savings banks. In the Trustees Savings and Penny Banks there are fifty-three millions, representing the savings of one and a quarter millions of poor people. In the Post Office Savings Bank there are over 152 millions, chiefly represented by the savings of the middle and lower classes. The building societies represent sixty-eight millions of these savings. The Industrial, the Provident, the Friendly Societies, and the Trade Union Benefit Funds represent seventy-five millions of similar savings, about fifteen millions of which are invested in Consols.¹ These all represent the savings of the poor, but besides these, there are multitudes of investors in a somewhat better position, who have placed their savings in railways,

¹ *Daily Express*, July 25th, 1907.

canals, waterworks, and industrial undertakings, where they get a better interest for their money. One and all are capitalists in a small way, and the social revolution would of necessity sweep away the savings which they have laid up for their old age, and ruin them as well as the larger capitalists.

Investment is not merely the means whereby a man can provide for his old age and for his family when he is no longer able to earn money; it is one of the chief means by which the trades and industries of a country, and therefore the sources of employment, are increased. The person who has neither the time, nor the knowledge and ability, to spend his savings in mercantile enterprise lends it to those who have that knowledge and ability, but who without the capital to buy the necessary "plant" would be unable to start the industry. This is the case with the majority of British industries, the capital for which is supplied by the British public. Capital is also as necessary to enable the clever artisan to set up in business for himself, as for the establishment of an iron industry, and, both in one case and in the other, the ability to borrow money is a boon for which a moderate interest is gladly paid, and both borrower and lender are benefited. It is the same in principle as for a man to hire a spade or other tool for a few pence to enable him to earn a week's wages.

Socialism, by denying the right to acquire and accumulate private property, strikes not only at the wealthy capitalist, but at all classes of the community, including the clever and hard-working artisan who is putting by money for provision in old age and for the sake of his family. Many of these workers have indeed risen to affluence, and some have become millionaires. Is it to be expected that such persons, or any one who by energy and ability has acquired even a small amount of property, will consent to be robbed of it by Socialism? These fruits of a man's own exertion are doubly dear to him, and he will resist any attempt to deprive him of

them and to take from him all hope and enterprise in life in order to make him the apathetic slave of a communistic society.

Any attempt therefore to establish Socialism by force, and rob the able and energetic of the fruits of their labour, enterprise, and thought, must meet with determined resistance from the energetic and successful, and could only lead to anarchy and bloodshed. This result indeed is fully recognised and calmly contemplated by the leading agitators in this country, who assert that the sacrifices of thousands of their fellow-countrymen's lives will be a small price to pay for the pretended regeneration of Society. These are the people who affect a sentimental horror of war and "militarism" when it is a question of the defence of their own country against a foreign foe, but who will not hesitate to wade to power through the blood of their own countrymen and renew again the reign of anarchy and terror which followed the French Revolution.

Thus we find the Socialist M.P., Mr. Grayson, urging the strikers of Belfast to provide themselves with weapons against the military who were called in to protect life and property. It was a direct incitement to civil war, the encouragement of the mob to attack life and property, and the condemnation of any attempt to resist them. Such persons, if they attain to power, will not hesitate to follow the example of Robespierre, Danton, and Marat.

Again, one of the chief doctrines of leading Socialists is the necessity of doing away with marriage and family ties. "The unions of the future," it is said, "ought to be founded on free choice, and to be broken when the sentiments that inspired them no longer exist."¹ "Human beings must be in a position to act as freely where the strongest impulse is concerned as in the case of any other natural affection. No one had to give an account of himself or herself and no third person has the slightest right to interfere."² "Free as the wind," writes Mrs.

¹ Benoit Malan.

² "Woman in the Past, Present, and Future," p. 229, Bebel.

Snowden, "the Socialist wife will be bound only by natural love for her husband and children."¹ We may add that the husband will of course be equally *free*, and is far more likely to take advantage of his freedom than his wife, who, in the majority of cases, will be left in sorrow and misery.

As a necessary consequence of these doctrines of free love, the children of these temporary unions would be an encumbrance. Therefore it is provided that "Property in children would cease to exist, and every infant born into the world would be born in full citizenship." In other words children would become the property of the State, which would undertake to rear and provide for them. "Thus a new development of the family would take place, an association *terminable at the needs of either party*."²

It is evident that the destruction of marriage and family ties would open wide the door to lawlessness and lust and bring man down to the level of the brutes. The natural affections, which the ties of the family involve, call forth all that is best in human nature, pity, sympathy for the weak and suffering, self-sacrifice, and self-denial. These natural affections are, in fact, the nursery and foundation of all righteousness, and it is because family ties have been so respected hitherto by the British race, that British homes are the seat of the Briton's affection, the one point to which the wanderer in distant lands reverts in distress and suffering, or at the moment of death. In no other nation has the word *Home* such a sacred meaning and such a powerful influence. It is equally evident that all patriotism begins in the love of home, and Britons, if they will fight for nothing else, will fight to the death for their hearths and homes.

Moreover, the desire to provide for those depending on him begets in a man the desire for property, so that those he loves may not be left in want and misery at his death. The necessity also of protecting his home and

¹ *Daily Express*, October 4th, 1907.

² "Socialism, its Growth and Outcome," p. 199, William Morris

family from the lawless and criminal makes him a friend and upholder of law and order, and the opponent of those revolutionary doctrines which, if carried out, would destroy everything in which his dearest affections are centred. But patriotism, the principles of righteousness, law, and order, and the possession of property, are wholly opposed to the principles of the Social Revolution which the leaders of Socialism are seeking to bring about, and by doing away with marriage and family ties, they strike at the very foundation of these things. Moreover, by substituting for them the principles of "free love," they hold out a bait which cannot fail to appeal to the animal passions of numbers, and thus obtain their support for their revolutionary aims.

For revolution and the overthrow of all law, order, and religion, and not the welfare of the working-classes, is the real aim of the leading Socialist agitators.

CHAPTER XIII

THE SOCIALISTS AND THE JESUITS

THE aims of the leading Socialists and those of the Jesuits are identical, and the Socialist agitators in this country are carrying out in every detail the policy and methods of the Jesuits for fomenting revolution and for bringing about the downfall of the British Empire.

The Jesuits are the avowed authors of sedition in every country opposed to them. Their object is not only to imbue Catholics with hatred of Protestants, but to inflame the masses with a similar hatred of the upper and ruling classes, in order to bring about **the great revolution** which is to wrap the world in the flames of anarchy, and by the aid of the ignorant masses whom they hope to control **effect its conquest** and re-establish their dominion anew on its ashes.¹

In order to generate this sedition and revolution the policy of the Jesuit is to "**work upon the discontent of the masses,**"² that is to say, to magnify, by fallacies and misrepresentation, whatever discontent already exists, and to excite the envy, malice, and cupidity of the working-classes in order to induce them to rise against and overthrow the classes above them. This is equally the policy of Socialist agitators in this country.

We have remarked that it is rather extraordinary that the spirit of revolution should have attained a greater development in Great Britain at the present moment than in any other country; because in Britain there is the greatest liberty, the justest laws, and the most wide-

¹ *Ante*, page 40.

² *Ante*, page 37.

spread benevolence for the poor and those in distress of any country in the world, and therefore the least cause for discontent and revolution. But, as already pointed out, Great Britain was nevertheless the object of the malice of the reactionary and clerical, as well as of the revolutionary and the criminal classes throughout Europe during the Boer war. It is the chief bulwark of the Bible and Protestantism, and therefore the chief obstacle to the ambition of Rome and the Jesuits, and the chief object of their animosity.

We might therefore expect that the efforts of the Jesuits to excite sedition and rebellion would be concentrated against Great Britain. Moreover, although the existing Socialism was weak in this country thirty years ago and its adherents few, it offered a basis for the Jesuits to work upon in order to carry out their purpose, and these masters of the art of playing upon the passions of the ignorant were well able, by sophistries and misrepresentations, to gradually magnify and develop it until it obtained the dimensions it has now assumed. In accordance with this, it is significant that the rise of revolutionary Socialism in this country dates from the time that the Jesuits and their affiliated orders, banished from other countries, poured into Britain.

We have seen that the propagation of atheism and unbelief is a principal feature of Jesuit activity, because unbelief in God is the foundation of the spirit of rebellion against law and order, and the preparation for the great revolution by which the Jesuits hope to revenge themselves on the peoples and Governments which have rejected them. The Socialist agitators are equally alive to the importance of destroying belief in God, and every thorough Socialist is invariably an Atheist and a hater of the God revealed in the Bible. This fact is indeed denied by some, and the denial may be true in individual cases. But the Socialists, as a whole, do not conceal their antagonism to Christianity, and their desire to eliminate it from the teaching of the young. As we shall point out, the policy of certain Socialist leaders is

to conceal their true aims at first, in order to obtain the suffrages of honest men, and although there may be Socialists whose aims at present are more moderate than those of the rest, yet the policy of concealment, in order to avoid awakening too much hostility until they have gained more power, indicates that the views of the majority are the same as those of their acknowledged leaders.

An instance of this policy of concealment came to light after the late Kirkdale election, when an attempt was made to repudiate the charge of Atheism; but the attempt failed, and although Tariff Reform was an important factor in obtaining the return of the Unionist candidate, Mr. McArthur, it was generally recognized that the election was a fight between religion and Atheistic Socialism, and that, without the support of the Protestants, Mr. McArthur would not have been returned.

It is perfectly plain, in fact, that Atheism is recognized as the foundation of Socialism by all leading Socialists.

Mr. Leatham writes: **'I feel called upon to attack Christianity as I would any other harmful delusion.** I do not believe in the theology of Christ any more than I do in His Sociology. It is no use pretending that Socialism will not profoundly revolutionize religious thought. If the triumph of the Socialist ideal does not crush supernatural religion we shall still have a gigantic fabric of falsity and convention upon which to wage war. Happily Christianity becomes less and less a power every day.'

Mr. Bernard Shaw says: "Popular Christianity has for its emblem a gibbet, for its sensation a sanguinary execution after torture, for its central mystery an insane vengeance bought off by a trumpery expiation."

Karl Max asserts: **"The idea of God must be destroyed. The root of liberty, equality, and fraternity is Atheism."** In like manner Professor Schoeffle says: **"Atheism is the keynote of Socialism."**

In *Justice* we read, "The respectable minister of Christ's gospel to-day would send his Christ to gaol for

a month's hard labour as a rogue and a vagabond if in these degenerate days he attempted to do as he did in Old Judea." We are told by Belfort Bax that "The Churches would have no future under Socialism," while Mr. Macpherson says, "We must substitute Socialism for the Ten Commandments." In short, Mr. Thomas Kirkup, the leading Socialist historian, in his article on Socialism in the *Encyclopædia Britannica*, states that the Marxian Socialism, which is the Socialism of to-day, **"is prevailingly atheistic."**

Thus, Mr. Robert Blatchford, in *The Clarion*, which is the chief organ of Socialism in Great Britain, writes: "I deny the existence of a heavenly Father. I deny the efficiency of prayer. I deny the Providence of God. I deny the truth of the Old Testament and the New Testament. I deny the truth of the Gospels. I do not believe that any miracle was ever performed. I do not believe that Christ was divine; I do not believe that He died for men. I do not believe that He ever rose from the dead. I am strongly inclined to believe that He never existed at all. This is not a humane and civilized nation, and never will be while it accepts Christianity as its religion. **Let the holy have their heaven, I am a man and an infidel.**"¹

How false the pretence of certain so-called *Liberal* papers that Socialism is not Atheistic was shown by Mr. Bruce Glazier in the *Labour Leader*. Mr. Glazier is no friend of religion, but he regretted the exposure of Socialistic Atheism as a principal cause of the Socialist defeat at Kirkdale, and condemned the outspoken Atheism of Mr. Blatchford, and especially the leaflets distributed among the electors with quotations from Mr. Blatchford's articles, in which that writer states that he does not believe in Christianity, and denies categorically every article of the Christian faith.

Mr. Glazier asks, "How can we reply to that leaflet?" and he admits that "they could not affirm that the Socialist movement was in no way responsible for the

¹ *Daily Express*, October 4th, 1907.

propagation of the views contained in it. Nor could they deny that a special edition of Mr. Blatchford's paper, *The Clarion*, which had for months been engaged in attacking Christianity, had been distributed from the labour committee rooms."

He is compelled, in short, to admit that Socialism and Atheism are allied, and suggests that " efforts should be made *to hide the fact from the people they are trying to win over.*"

The more honest Socialists, such as Mr. Blatchford, also admit that infidelity lost Socialists the Kirkdale seat, but, unlike Mr. Glazier, he adds that " to hedge upon the religious question will be to court defeat. Upon this question the Socialists and Labourites will be compelled to make a plain pronouncement. The Labour men who will not attack the so-called religions because they are Christians **will have to be converted.** . . . The people must be saved from themselves. They must be taught to think. Boy, run up to the fore peak and nail the Jolly Roger to the mast." ¹

Mr. Blatchford rightly recognizes that Christianity is the greatest foe to Socialism, and he therefore declares, " I will fight against Toryism, Liberalism and *Christianity*, as long as I have the use of my hands."

Whatever they may pretend, the aims of the leading Socialists are practically the same as those of the Anarchists. The object of both is to overthrow law and order and the ruling classes, to seize the property of the rich, to abolish the rights of property and of marriage, do away with home and family ties, and to destroy religion ; and although the Socialist may not at present advocate the murder of individuals, he is just as ready to shed the blood of those who stand in his way.

The Atheism of the Anarchist is identical with that of the Socialist. " The first thing," said a leading Anarchist at Berne, " that men must do before they could be free,

¹ *Daily Express*, October 5th, 1907. The " Jolly Roger " is a name for the pirate flag of rapine and murder. A fit emblem of revolutionary Socialism

is to *tear out of their minds the idea of the existence of a God*, which was the most silly superstition ever invented. Secondly, they must get rid of the fiction of *right*. Thirdly, the rights of property, marriage, and other social institutions must be got rid of. But if only the first two beliefs are destroyed, all the others would snap like threads."

In order to ensure the success of Socialism, belief in the Bible as the revelation of the true God and of true righteousness must be destroyed, and when the masses have been taught to reject its truth and authority the chief witness for God in the world will be slain, and the great obstacle to the Social Revolution will be overthrown.

Belief in the Bible is also the great obstacle to Rome's dominion and superstition, and in the war which the Socialists are waging against its truth and inspiration they are **simply carrying out the purpose and ambition of Rome**.

The hostility of Socialists to Christianity in this country has not the excuse of being directed against a religion of tyranny and superstition, as in the case of the French Revolution. It is directed against Protestant Christianity, which, in spite of some errors, has been productive of an amount of benevolence and care for the poor, the sick and the suffering, which has no precedent in the history of other nations. But Protestant Christianity is the chief object of Rome's hostility and in this, as in other respects, the aims of Rome and the Socialists are identical.

One of the chief objects of the Jesuits is to propagate the doctrines of infidelity among the rising generation, and for this purpose they seek to obtain control of the instruction of the young in order "**to raise up a race worthy of the dark ages**"; that is to say, to animate them with hatred of all laws, human and divine, and thus sow the seeds of revolution.¹ This is exactly what has been done in the Sunday schools lately under the control of the Progressive Socialists of the London County Council, as well as in other schools throughout the country, in

¹ See *ante*, page 170.

which the children are taught to hate the rich and all in authority, and to reject the doctrines of Christianity.

Since the daily papers have taken up the matter and fully exposed the sinister aims of Socialism, and thereby aroused the indignation of honest men, many protests have been made from professed Socialists repudiating these sinister aims, and endeavouring to represent Socialism as a purely benevolent movement for the benefit of humanity and in no way opposed to family relations, or to the religious convictions or the liberty of the individual. But of what use is this repudiation when all the principal Socialist writers, who by their books and publications have created the Socialist movement and made Socialism what it is, have, without exception, openly advocated these sinister aims?

Everything points, however, to the fact that Socialism is a *conspiracy* founded upon falsehood and fallacy, and is under the secret direction of able and astute men practised in the art of chicanery and deceit. The object sought to be attained by repudiating its pernicious aims and representing them as wholly beneficent, is, of course, to gain the support and disarm the opposition of honest men. This, as we have seen, is the method by which Socialism is propagated. The ravening wolf is at first made to appear as a lamb.

It is also one of the established principles of the Jesuits, however often their statements are shown to be false, to continue to reiterate them, knowing that, while few will be acquainted with proofs of their fallacy, numbers, ignorant of these proofs, will accept without question their constantly repeated assertions. This is also the principle followed by the leaders of Socialism, and their methods and those of the Jesuits are in this respect the same. Those who are engaged in repudiating the more sinister aims of Socialism must be fully aware of their real nature, and their denials must be regarded as made at the instigation of the secret organizers of the Socialist conspiracy.

The Atheism which is being propagated throughout the

world and is preparing the masses for revolution, is not a mere intellectual unbelief, but is based on the endeavour to make a God, who is the righteous judge and governor of the world, hateful and repugnant. Where this hatred is engendered, it is naturally directed against all who believe in God and uphold the principles of law, order, and justice, all of which are expressive of the righteousness of God. For just as true Christianity is productive of love and benevolence to men, so the Atheism, which springs from hatred to God, can only produce envy, hatred, and malice towards men.

In short, the purpose of the Socialist agitator is to stir up this hatred with the object of bringing about actual war, and this hatred is taught, even to the little children in the schools, as the foundation of Socialist morality. **"We preach the Gospel of hatred because under the circumstances it seems the only thing we can preach. To talk about the Gospel of Love is simply solemn rubbish."** (*The Class War*, pamphlet by the Independent Labour Party.)

In like manner, they do not conceal the fact that their object is to foment discontent in order to produce a bloody revolution. "We are accused of preaching discontent and stirring up actual conflict. **We do preach discontent, and we mean to preach discontent, and we mean, if we can, to stir up actual conflict.**" (Mr. Hyndman.)

"Let the Socialists in Parliament and the local bodies introduce any general attack upon private enterprise, as they must sooner or later do, when they are strong enough, and then we shall see war. If men fight for territory, the Flag or patriotism, will they not fight with tenfold more tenacity for their living?" (*The Class War*.)

It is thus perfectly clear that these agitators in preaching the Gospel of hate and discontent with the objection fomenting revolution and civil war, are carrying out in every particular the avowed design of the Jesuits and *using their exact methods.*

It is evident that the true Socialist has no love for his fellow-men. Patriotism, which consists of a man's love

for his country and countrymen, and a desire for their welfare, is openly abjured by him. His aim is to crush all in a position superior to his own, and to effect this he openly preaches rebellion and civil war, and declares his readiness to wade through the blood of his fellow-countrymen in order to attain his object.

For this purpose he not only endeavours to engender discontent among the masses and inflame their hatred, but to excite their cupidity by the hopes of plunder and by proposing legislative measures which will enable them to live at the expense of the rich. These proposals are the bribes offered to working-men in order to obtain their support in bringing about the great Revolution ; and in order to give their dupes confidence in their promises, they are couched in terms of boastful assertion, expressive of the most assured success.

" I have tried," says Mr. Keir Hardie, " to make my class the ruling class, and *it is going to happen.*" Such confident assertions strongly appeal to the imaginations of those with whom the wish is father of the thought, and the prospect of having at their disposal the accumulated wealth of the nation cannot fail to attract, not merely the idle and improvident, but also the criminal classes, who always form the chief factor in revolution.

On the same principle, Mr. Charles Shaw, secretary of the Clarion Scouts, writes to *The Express*, which has a large circulation among the working-classes, stating the minimum demands of the Socialists, such as free food for the children, which will relieve working-men of the cost of their maintenance ; work for every man at a living wage whether it pays or not ; old-age pensions for all, including the idle and vicious, etc., and to which the working classes " shall not contribute one farthing." But he says that these are merely preliminary measures. Confiscation of the wealth of the rich is the ultimate aim, and for this wealth he says : "**The Socialist bloodhound has got the scent strong in its nostrils, and it will pursue its objective implacably and unerringly.**"¹

¹ *Daily Express*, January 25th, 1908.

In like manner, *The Social Democratic Federation* asserts, "Sooner or later the workers must come to recognize that nothing short of **the expropriation of the capitalist class** (i.e., the appropriation of their wealth), and the ownership by the community of all the means of production, can put an end to their abject economic condition."

Besides these appeals to the cupidity of the idle and vicious, it is evident that the prospect of a reign of *free love* offers to those who are unrestrained by conscience or religion, a powerful inducement to join the ranks of Socialism.

But these promises of plunder are merely glittering baits. They can have no real fulfilment, for with the prohibition of private enterprise and the rights of property and the destruction of the richer class, the wealth of the country would rapidly disappear and the funds necessary to support the working-classes in comparative idleness would be unobtainable.

Moreover, the aims of the Socialists could not be attained without a bloody revolution, in which the greater portion of the property of the rich, industrial works, and all the chief means of employment, would be destroyed, credit and investment and nearly every form of property would cease to have any value, and the actual gold in the country would only suffice for a limited time to pay for the necessary food supplies from abroad. Even if, under a Commune, a number of industries were eventually re-established, the greater portion of them, for the reasons before stated, would only be worked at a loss. The soil itself would remain, but even with the most perfect organization and knowledge, which could not be expected from the ignorant, it could only support a portion of the population. The social revolution would indeed bring appalling misery to all classes, but the working-classes would not be the least to suffer.

If the working-classes in Britain suffered from oppressive tyranny and injustice, as was the case in France before the Revolution, there would be excuse for the

Socialist propaganda, but this is not the case, and although in this world there must always be some suffering consequent on incapacity, illness, and misfortune, as well as from idleness and vice, yet the distress, especially in Britain, may be reduced to a minimum by judicious legislation. This, however, is the very last thing that the Socialist agitator wishes for. His object is to produce revolution, and he simply makes use of the working-man as a tool for carrying out his designs, but for his true interests he cares nothing, and therefore opposes everything which would tend to lessen the existing distress and discontent.

Hence, when in consequence of an appeal to the public, funds were raised to give meals to school children of necessitous and deserving working-men in London, it only aroused the anger of the Socialists, because it relieved distress and therefore diminished discontent. "**Damn their charity,**" was the comment of a leading Socialist.

A similar indifference to the interests of working-men was seen in the tyranny the Socialists exercised over the working-men who opposed their revolutionary aims and which called forth the protest of the Trades Unions.¹ It is also witnessed in the hostility of all leading Socialists to *Tariff Reform*, which would so greatly increase the sources of employment and decrease distress and discontent; and it is also seen by their opposition to the emigration of the unemployed to Canada, where every hard-working man is sure of a livelihood, and has even a fair chance of rising to affluence.

We find the same endeavour to check and throw discredit on emigration among the leading Pro-Boers, as in the case of that eminent Pro-Boer, the editor of *Truth*, who, a few years ago, with the object apparently of discouraging emigration, "made attacks of the most slanderous and untruthful nature" upon Mr. Aspdin and his colleagues of the *Canadian Farm Pupil Association*, established for the guidance and help of emigrants. The

¹ See letters from Trades Union Working-men to the *Daily Express*, September, 1906.

attacks called forth indignant protest and the sworn statements of witnesses, "proving the attacks to be pure calumnies."¹

Emigration would not only strengthen the overseas Empire of Britain, but by diminishing the number of unemployed at home, reduce the poverty and discontent. Both these results are wholly opposed to the aims of the Socialists, for their object is not only to cultivate and increase the discontent of the masses, but, like the anti-Englanders, their policy, as we shall point out, is to weaken and overthrow the British Empire.

We have seen that, so far, the aims of the leading Socialists in this country, and the means they employ to attain them, are identical in every respect with those of the Jesuits. Their object is to bring about the great Social revolution which the Jesuits are engaged in fomenting. Like the Jesuits, they work upon the discontent of the masses in order to bring about this result. Like the Jesuits, they seek to animate the lower classes with *hatred* of the upper classes, in order to accomplish their purpose. Like the Jesuits, they propagate the doctrines of Atheism as the means of cultivating the revolutionary spirit. Like the Jesuits, their aim is to obtain control of the education of the young in order to sow the seeds of Atheism and revolution; and, like the Jesuits, they make use of deceit and subterfuge to conceal their real designs.

In addition to this, they are animated, like the Jesuits, by a bitter hostility to the power and integrity of the British Empire. For the true aim of the Socialist leaders is the ruin of their country. Their pretended sympathy for Chinese coolies, Zulu rebels, and Egyptian murderers was transparently false. The undisguised wrath of the Socialist leaders when the Chinese slavery lie was exposed is a conclusive proof that they cared nothing for the Chinese coolies themselves, and only made use of the calumny with the hope of wrecking a great British industry, and thereby weakening or overthrowing British power and influence in South Africa.

¹ Leaflet by Mr. Aspdin, "Truth Unmasked," February 10th, 1906.

In like manner, it was evident that their efforts, supported by the leading Pro-Boers, to stop the military preparation of their countrymen in Natal, who were fighting for their lives and those of their wives and children against a murderous black race, and their support of the murderers and torturers of their own countrymen, were not because they cared for the Zulus, but because they wished to hamper, in every possible way, their countrymen's efforts, and to incite and to encourage the Zulus to "whip the British back to the Thames." In this they so far succeeded, that their manifesto was at once made known to hundreds of educated Kaffirs, and was rapidly disseminated by them throughout the Transvaal, exciting the spirit of rebellion there also. This was followed by outrages on white men and women, which obliged the whole white population to arm. It is also a significant fact that, besides the wholly groundless misrepresentations concerning the cutting off of the dead Bambata's head, which was necessary for identification, they circulated other *calumnies*, saying that the British in Natal had burned the native churches, and that the black rising was organized by interested parties in order to afford an excuse for driving the natives from their land.¹

Similar support was given by the Socialists to the Egyptian murderers with the view of encouraging the widespread sedition in Egypt, which had been brought about by Turkish agitators at the instigation of Germany. So dangerous was this encouragement that it called forth the earnest protest both of Sir Edward Grey, the Minister for Foreign Affairs, and of Englishmen resident in Egypt, who recognized that such encouragement might, in Egypt also, bring about a repetition of the Indian Mutiny.

Again, as might be expected, they sympathized with the sedition in India, and by attacking the Government of that country, and spreading calumnies against it, did what they could to encourage revolt. In short, like the Radical anti-Englanders and Pro-Boers, the Socialists

¹ *Daily Telegraph*, May 5th, 1906.

are the friends of every enemy of their country, and staunch supporters of every rebellion and sedition which threatens the disintegration of the Empire.

But their support of the Chinese slavery lie, of the rising of the Zulus against the British in South Africa, and of the sedition and rebellion in Egypt and India, was in no way essential to their Socialistic aims in Britain. It was simply carrying out in every detail the avowed policy of Rome and the Jesuits for the overthrow of the British Empire.

In these respects the Socialists were warmly upheld by the Pro-Boer supporters of the Government, a large number of whom, and even some members of the Government itself, are members of the *National Democratic League* and the *Land Nationalization Society*, both of which are Socialist organizations.¹ These members obtained their seats as Liberals, but have since done everything in their power to forward the aims of the Revolutionists. Moreover, although some of the measures of the Government have been spoken of as "weak concessions" to the Socialist members, they have more the appearance of being dictated by a secret sympathy with Revolution.

It is also significant that, when the Socialist Sunday Schools for sowing the seeds of revolution and undermining Christianity were suppressed by the present London Council, it called forth the greatest resentment on the part of the leading Pro-Boer and anti-English papers, *The Daily News*, *Chronicle*, *Star*, *Tribune*, etc.² These papers reflect the views of the party behind the Government, which implies that the latter are by no means opposed to Atheism and Revolution.

It is only to be expected that the majority of Socialists should be bitterly opposed to the existence of any Army and Navy, and eagerly support every measure for reducing the defences of the country, and that they should make full use of the pretence that a national army engenders "militarism." By these means they are ensuring the

¹ *Daily Express*, report, July 24th, 1907.

² *Daily Express*, June 13th, 1907.

success of a German invasion, a result to which many of them openly declare themselves supremely indifferent; they deride the very idea of patriotism, and use every means to bring it into contempt.¹ They have also a further reason for getting rid of the Army. For the Army, like the Police, is available for upholding law and order, and therefore a serious obstacle to the success of the revolution which they are fomenting. The Socialists are therefore making every effort to excite sedition and discontent among the troops, and circulars have lately been distributed amongst the rank and file at Aldershot inveighing against the injustice of courts-martial, urging the men to oppose discipline, telling them that they are pariahs bereft of the rights of citizenship, and demanding the total abolition of the Army. It is evident that, if their plots and conspiracies succeed, it would be safe to predict that the British Empire will one day fall by the sword of Germany as did that of Rome by the sword of the Goths. This is fully recognized by them. In short, Mr. Keir Hardie, when prophesying the triumph of Socialism, also **predicted that the British Empire would fall as did that of Imperial Rome, a result which is the cherished hope and ambition of Papal Rome and the Jesuits.**

There seems reason to believe that the Socialists have also been endeavouring to undermine the loyalty of the police. It would indeed be strange if they had not taken measures to tamper with these protectors of law and order. On several occasions when Socialist agitators, preaching sedition and revolution, have been opposed by patriotic and loyal citizens, the latter have been sternly repressed by the police, and while the Socialists were freely allowed to fly the red flag of revolt, the police prohibited the exhibition of the Union Jack by the patriots. We must conclude that the police, in these cases, were acting under instructions, and these instructions must have been issued by the Government, or possibly by Socialists (*or Jesuits?*) who had obtained positions of authority in the police force.

¹ As in the case of the Socialists at the Kirkdale Election.

It is not indeed necessary to suppose that the Socialist leaders are themselves Jesuits ; although it would not be difficult for secret members of that Society, without betraying their identity, to act as public Socialist agitators with a pretended sympathy for the working-classes and, from that position, propagate the fallacies and misrepresentations on which Socialism is founded. It is also a principle of the Jesuits to insinuate themselves, in the disguise of working-men, into the clubs and societies of the latter, in order to inflame their discontent. In this way it would be easy for these astute plotters to so work upon the ignorance, the vanity or greed, or envy and malice, or even sense of injustice, of numbers, more especially of those without belief in God, as to animate them with envy and hatred of the classes above them. Such persons, ignorant that the triumph of Socialism would only bring about the ruin of their country, and, after a short-lived orgy of anarchy and plunder, untold misery to the working-classes themselves, would become perfect tools in the hands of the Jesuits for bringing about the great revolution the latter are using every means to foment.

The fact that such extreme Socialists as Messrs. Hyndman and Blatchford recognize the danger to which the nation is exposed from German ambition, and have urged the necessity of taking efficient means for defending the country against invasion, shows that they, at any rate, do not desire the conquest and ruin of their country by a foreign power, which is the object of the Jesuits. They may wish to crush and overthrow its rulers and upper classes themselves, but the fact that when it comes to the overthrow of their country by a foreign power, they refuse to carry out the full programme of the Jesuits, indicates that, at the most, they are only unconscious tools of that Society, and might be less so if they recognized how, in other respects, they were simply carrying out its designs.

This, however, cannot be said of some other Socialist leaders, and when we see how exactly they support every

detail of Jesuit policy, not only with regard to the propagation of Atheism, stirring up sedition, and inflaming the passions of the masses at home, but also with regard to the means adopted for weakening and disintegrating the British Empire abroad ; that for the latter purpose they even went out of their way to attain their ends ; when also we see them making use of the very weapons of the Jesuits, subterfuge and deceit, and spreading calumnies and falsehoods, in support of sedition and rebellion in British dependencies, fighting, in short, against the welfare and lives of their own countrymen and men of their own class in those dependencies, it is difficult not to believe that amongst them there must be Jesuits in disguise, or men in the closest touch with Jesuit advisers who supply them with arguments, sophistries, and false statements, for the purpose of their policy.

Socialism is only to a small degree spontaneous in this country, where the causes which led to the French Revolution do not exist. It is, as we have said, the result of a *conspiracy* conducted by able and erudite men who have sought to reproduce artificially the same state of feeling among the working-classes as that which animated the masses in France in 1789. As in France, the way has been first prepared by the philosophers, such as Herbert Spencer and others, who, like Voltaire, Rousseau, &c., have undermined religious belief, preached " the rights of man " and advocated Socialistic changes. Their arguments, reproduced among the working-classes, have excited in them a growing contempt for religion, and the soil thus prepared has been utilized of late years by clever and unscrupulous propangandists for sowing the seeds of a bitter revolutionary spirit. The sophistries and misrepresentations made use of to deceive the masses and inflame their passions are artfully chosen and cleverly insinuated. The organization by which meetings are held all over the kingdom, books and pamphlets distributed, and the promptness with which bodies of men are assembled when required to attack and shout down the opposers of Socialism, is complete and perfect. and it

is clear that there is no lack of funds to support the movement.

But so far from the movement being spontaneous, as was the case in the French Revolution, a large proportion of the working-classes are still wholly opposed to it, and it is inconceivable that it has been originated and carried out by the working-men themselves. The means by which the movement has been developed indicates rather the work of a powerful secret society, acting in perfect unison, and with a clearly defined purpose, and that purpose is the avowed purpose of the Jesuits.

The methods employed for the propagation of Socialism are also essentially Jesuitical.

It has been pointed out that the French Revolution owed its success to the support it received from honest and patriotic men who recognized the abuses from which the working-classes suffered and sympathized with their distress, but failed to recognize that in giving power to the ignorant masses they were preparing the way for a reign of anarchy and murder.

The lessons of the French Revolution, and the necessity for obtaining the support of honest and respectable persons, are fully appreciated by those who direct the Socialistic propaganda, and, therefore, when seeking to influence people who respect law and order, they carefully keep out of sight, or scornfully deny, the real and sinister purpose of the Social Revolution, painting Socialism in roseate hues, dwelling upon the distress of the unemployed and their discontent (which they are using every means to inflame), and making it appear that Socialism is the only remedy. In this way, numbers of honest people become their dupes, and are induced to give their support to men who are really the bitter enemies of their country and are working for its ruin.

For this purpose also, they have got the Liberal Press to insert articles advocating, little by little, the doctrines of Socialism under the name of "Liberalism," in order to gradually educate and influence their readers. Thus Mr. Bernard Shaw, in one of the Fabian tracts, speaks of

"collaring the *Star*" in this way, and stated that, "Before the year was out we had the assistant editor, Mr. H. W. Massingham, writing as extreme articles as Hyndman had ever written in *Justice*,¹ until the capitalist proprietors woke up to our game and cleared us out; our policy has been to try and induce some of these regular papers to give a column or two to Socialism, calling it by what name they please, and I have no hesitation in saying that the effect of this policy, as shown in the *Manchester Sunday Chronicle*, *The Star*, and the *London Daily Chronicle* has done more for the cause than all the time and money that has been wasted on *Justice*."

Socialists were also urged to join Liberal and Radical Associations, or if they preferred it, *Conservative* Associations. "On these bodies we made speeches and moved resolutions, or better still, got the Parliamentary candidate for the constituency to move them, and secured reports and encouraging little articles for him in *The Star*. We permeated the party organization, and pulled all the wires we could lay our hands on with our utmost adroitness and energy, and we succeeded so far that in 1888 we gained the solid advantage of a Progressive majority, *full of ideas that would never have come into their heads had not the Fabian put them there*, on the first London County Council."²

It is only too evident that the Socialists (or it might possibly be more correct to say *the Jesuits*) have captured some of the leading Liberal journals, which they influence and control in the guise of *Liberals* and *Protestants*, and the same would appear to be the case in some professedly Protestant periodicals which introduce a diluted Socialism under cover of religious professions. These Liberal papers take care to deny and repudiate (for the present) the more extreme Socialist doctrines, such as Atheism and the abrogation of marriage and family ties, but their undis-

¹ Mr. Massingham is well known as a virulent Pro-Boer and Anti-Englander, and in that capacity has done as much by his articles to forward the aims of Rome as any man.

² "The Fabian Society. What It has Done." Fabian Tract, No. 41. published in 1892.

guised support of Socialists shows that they have no real antagonism to these things. The Socialists themselves attempt to deny that these doctrines are part of their creed when they find that they create hostility, but such denial must be recognized as merely a part of the policy of propagating their doctrines little by little, and under cover of Liberalism and benevolent reforms, in order to entrap the ignorant and unsuspecting. Both they, and the Liberal journals which support them, might say with Dr. Newman when he posed as a Protestant, that such "*economy in writing and speaking*" is "*necessary for our position.*"¹

In short, their policy is precisely the same as that of Rome for Romanizing the Church of England. In that case, the Jesuits were instructed to enter the Church in the guise of Protestants, and then cautiously, and little by little, to introduce the rites and doctrines of Romanism, by which it was expected that numbers would find themselves Catholics before they were aware of their perversions. In the same way many have been led to adopt and support Socialism under the name of Liberalism and Reform.

The methods of the Socialists in the workshop are thus described by a worker in one of the largest West End firms: "Their craftiness is evidenced in the stealthy way in which they seek their opportunities. With an ever watchful eye on the foreman, or person in authority, some remark is made, or some topic broached that it is known will lead to controversy, and having then set the ball rolling, the propagandist holds aloof only to note the probable converts among the disputants, and having fixed on one or two whom he hopes to make his prey, he seizes on some remark or statement made by one or the other, or both, and makes it the text of a Socialist sermonette."² With reference to this we may recall the fact that it is one of the recognized methods of the Jesuits to adopt the disguise of working-men and enter into their societies and

¹ See *ante*, page 9.

² Letter by a workman, to *Daily Express*, July 29th, 1907.

associations in order to foment sedition and revolution among them.¹

It may also be remarked that Socialist writers constantly propagate their doctrines under the cover of words with a double meaning, so that while both the context and the natural sense of their statements teach or insinuate the doctrines they wish to enforce, they are able, when challenged by honest men, to fall back upon the other meaning of their words and pretend that that was what they intended.

But principles advocated by means of falsehoods, misrepresentations, fallacies and calumnies, and supported by men who use subterfuge and deceit, and disguise their identity and aims in order to obtain the support of the ignorant, must stand condemned in the sight of every honest man. How much more must this be the case when there is such strong evidence that behind the movement, directing its policy and devising its sinister methods, are the Jesuits, the bitter and uncompromising foes of Protestant Britain.

We may also mention the fact that the principal Socialists in Parliament voted against Mr. Corbett's Bill for the inspection of Roman Catholic convents in Great Britain, this being the only country in which these houses are not subject to Government inspection. Is it not remarkable that Socialists, who are so bitterly hostile to religion and Christianity, and professedly opposed to every form of oppression and coercion, should **make this exception in favour of Romanism**, and in the case of institutions in which the secret tyranny and cruelty carried on has constantly been brought to light!

The alliance of the Socialists, or of those who direct their policy, with Rome was equally manifested by their support of the Bill for doing away with Roman Catholic disabilities. The measure which specified these disabilities was passed by Protestant legislators to guard against Rome obtaining again a dominant influence in the councils of the nation. Yet thirteen of the leading Socialists voted for the removal

¹ *Ante*, page 170.

of this safeguard and only four labour members voted against it. When therefore we see that these Socialists are also supporters of the Jesuit agitation for Home Rule in Ireland, there can be no reasonable doubt that Socialism in Great Britain is under the direction of secret members of the Jesuit society.

In addition to this, we find that Socialism is receiving the warmest support from the Romanizing clergy in the Church of England, amongst whom, there can be no doubt, there are Jesuits who have entered the Church for the express purpose of perverting it. The support being given by ministers of religion to the opponents of all religion is a seeming anomaly, and has been pointed out in the Patriotic Press in the hope, apparently, that, by opening the eyes of these clergy to the true character of Socialism, they may be dissuaded from supporting it! But is it not a little absurd to suppose that these divines are not fully aware of the fact that Atheism is the foundation principle of their friends, who well know that, until the authority of the Bible is destroyed, the Social Revolution can make but little headway? If then these clerical supporters of Socialism are fully aware of its principles, it is only reasonable to conclude that, in supporting it, they recognise that they are carrying out the purpose of Rome.

The Socialists receive equally warm support from certain ministers in the Nonconformist churches, many of which, like the Church of England, are leavened with Romanism.¹ Thus, both from the pulpit and the Press, support is given to the Socialistic propaganda, and under the cover of the term *Christian Socialism* it is pretended that the *forced* spoliation of the rich and division of their wealth by the working-classes is carrying out that principle of Christian kindness and disregard of worldly riches which led the early Christians to *willingly* distribute their goods among their poorer brethren. By this means they give the seeming sanction of religion to the socialistic propaganda, and obtain the support of

¹ See Chapters xvi., xvii.

many who do not perceive the fallacy of the argument and its travesty of true Christianity. In short, the support given by the leaders of religious thought to Socialism has been, and must be in the future, a powerful factor in obtaining the support of the ignorant but pious sentimentalist, and it may be safely asserted that, without that support, Socialism would have little chance of success.

It is a principle of the Jesuits to advocate their policy under the disguise of religion, nor does it matter to them that the leading Socialists, being wholly opposed to religion, repudiate and despise the assistance of their clerical supporters. For the aims of the Socialists are identical with that of the Jesuits, viz., the overthrow of the authority of the Bible and the fomenting of revolution with a view of bringing about the ruin of the British Empire.

It must never be forgotten that this is the avowed object of the Jesuits, and that they are also the authors of sedition and discontent among the working-classes all over the world. **"As for the populace, let us work on their discontent. The people are the vast domain we have to gain."**

"Do you wish to excite trouble, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits."¹

This is what England has done, or allowed to take place, and she is reaping as she has sown.

What would be the result of the triumph of Socialism?

If, through the support given to them by the well-meaning people who are blind to the real aims of Socialism, the Socialist leaders succeed in attaining to power, we may be certain that they will quickly throw off the mask and stand forth in their true colours as revolutionists, the enemies of all law, order, religion, and righteousness, and of marriage and family ties. The protests of the moderate party will then be as vain as were those of the *Girondists* in the French Revolution, and, as in their case,

¹ The Abbé Martial Marcet de la Roche Arnaud, *ante*, p. 39.

will be as ruthlessly crushed by means of the censorship of the Press, the gag, and the gibbet or the guillotine.

For the reign of tyranny and terror in 1793 and that of the Commune in 1871 are regarded by the Socialist leaders of to-day as typical instances of Socialism in power.¹ In other words, their Socialist Utopia is the rule of an oligarchy composed of unscrupulous agitators, supported by the criminal classes and the worst elements among the masses, who will crush all who are even suspected of opposing them by imprisonment and death.

In the event of the triumph of Socialism the nation will have to submit to the vindictive tyranny of the Jacobins they have placed in power, and the great revolution, which for years the Jesuits have been secretly plotting to bring about, will be an accomplished fact.

To quote their own words: **"When the ebullition which we are secretly fomenting shall have reached a sufficient point, the cover shall be suddenly removed, and we shall pour our liquid fire upon those political meddlers who are ignorant and unsuspecting enough to serve as tools in our hands, and our efforts will result in a revolution worthy of the name which shall combine in one universal conquest all the conquests that have been made."**

For there can be little doubt that the overthrow of law, order, and religion in Britain would be the signal for their overthrow in every other country and nation, and in the reign of anarchy and terror which must then ensue, the Jesuits will reap their vengeance upon the peoples who have rejected them, and by the aid of the proletariat re-establish their dominion.

But before their triumph can be attained the Bible, as the Word of God, must first be rejected by the great mass of the British nation, and when this has come to pass, the *falling away* foretold by the Scriptures will be completed, and the great sign of the end will be before our eyes.

Since the above was written it has become evident that

¹ Belfort Bax, quoted by Mr. Arnold Forster, "Letters on Socialism," No. vii.

certain members of the present Government and a large portion of their supporters are wholly Socialistic and revolutionary, which is equivalent to saying that they are representatives of Jesuit policy for bringing about revolution and the downfall of the nation and Empire. All their measures point to this conclusion, and although some may support these measures in ignorance of their true tendency, it is difficult to suppose that this is the case with others, more especially with those who have always shown themselves enemies of their country and friends of Rome.

Their later measures have aimed at placing the country under a bureaucracy of their own choosing for the enforcement of arbitrary and oppressive laws against which there would be no appeal, and which, if carried out, would give them a power as great as that of the Russian bureaucracy.

It is equally the aim of Rome and the Jesuits to attain this supreme power. For once they, or their representatives, had obtained complete control of the executive for the enforcement of oppressive and tyrannical laws, they would be able to crush all opposition and re-establish once more **"the stake, the censorship, the gag and flames."**¹

Moreover the Jesuits speak as if they were certain of effecting this conquest and, like the Socialists and Revolutionists, the means by which they hope to attain power is by working upon the discontent of the masses through whose support they hope to rule. **"The people, the people is the vast domain we have to gain."**

Considering therefore the identity of the aims and methods of the Jesuits and the Revolutionists is it not possible that the leaders of the revolutionary party may turn out to be the accredited agents of Rome and the Jesuits, and that when they have consolidated their power they may throw off their present thin disguise and stand forth as the open supporters not merely of the tyranny of Socialism, but of the tyranny of an Atheistic religion of which the Jesuits will be the high priests?

For the religion of the future is not to be the Romanism

¹ *Ante*, page 6.

of the past, but a religion which is to be based on the rejection of the Bible and Christianity and a union with the false religions of the world.

• This consummation is the more likely from the fact that a vast number of people in this country, including most of the Nonconformist Radicals, have ceased to be Protestants or to have any real belief in the Bible, but are nevertheless sympathisers with the religious piety of Romanism and other false religions, while the enthusiastic votaries of Spiritualism and Theosophy are said to number millions.¹

¹ Spiritualism, as might be shown, is simply the revival of one of the leading features of the ancient Paganism.

CHAPTER XIV

RELIGIOUS DECAY IN NONCONFORMITY

A LARGE proportion of well-to-do tradesmen and members of the middle-classes generally are strongly opposed to Socialism and revolution, and wholly patriotic in their desire for the welfare and prosperity of their country and Empire. On the other hand, there are many in these classes in whom the Socialistic and revolutionary spirit is even more strongly developed than in the working-classes. They are also the principal supporters of that anti-English policy which is preparing the way for the disruption of the Empire and overthrow of the nation.

These, almost without exception, belong to one or other of the Nonconformist Churches. For although a large number of Nonconformists have no sympathy with the revolutionary and anti-English spirit, the very contrary is the case in some of their communities, and that spirit would appear to emanate from, and to be chiefly nourished by, these communities. It is important therefore to enquire into the reason and origin of this attitude on their part.

The Nonconformists are the successors of the Puritans and Reformers to whom we owe the civil and religious liberties of the nation, and, like the latter, the Nonconformists have, in times past, been the foremost in protesting against and opposing the superstitions of Rome. Like the Puritans and Reformers, they suffered in times past from the persecution of the Church and State simply because they rejected such doctrines of Romish origin as were still retained by many in the Church of England,

and sought to conduct their worship without those ritual forms and ceremonies, many of them of Pagan origin, which they rightly regarded as inconsistent with the worshipping of God "in spirit and in truth."

Those who opposed this civil and religious tyranny were earnest, God-fearing men, animated by the traditional English love of justice, and that respect for law and order which is the great bulwark of true liberty. But we see that the love of justice and hatred of oppression has degenerated into more or less licence and lawlessness in some of their descendants, both in this country and in America. Although they now enjoy complete civil and religious liberty, and the tyranny and injustice which had called forth the resistance of their forefathers no longer exists, the spirit of resistance remains. Because, however, it is no longer tempered by a love of justice and religious principle, it manifests itself in a revolt against the laws which, as a safeguard of Society, put a restraint on the indulgence of the selfish passions and inclinations of human nature.

Thus in France, which, just before the revolution, had been inoculated from America with the spirit of liberty and revolt against oppression, that spirit took the form of unbridled licence and lawlessness, because it was unaccompanied and untempered by any sense of justice and righteousness or of the fear of God. It is evident that this must always be the case when full power and liberty are given to a people uncivilised and ungoverned by the principles of justice and righteousness, and therefore unfitted to use that power. It would be the same in principle, and its effects quite as serious, as if a multitude of savage wild beasts were to be let loose upon a peaceful society.

Something of the same nature has been at work among the Nonconformist bodies in this country.

As is the case in every religious community, there have always been among them worldly and unspiritual professors and some who have displayed a spirit of fanaticism and pharisaism in their antagonism to all who differed

from them ; but, on the other hand, there were probably no religious communities among whom there were so many true Christians whose single-minded earnestness and spirituality exercised a profound influence on the conscience and moral character of the rest of the nation.

But as time went on, perfect religious liberty was secured throughout Great Britain. All persecution ceased, and in place of being in a weak minority, many of the Nonconformist communities became rich and powerful bodies, and able, as at the present day, to exercise an effective influence in the State. But with the increase of worldly power and prosperity, moral and spiritual decay set in. For it would seem that true Christianity can only thrive in proportion as those who profess it partake of the earthly condition of its Founder.

When Christians were "a sect everywhere spoken against" and the Apostles were regarded by the world around them as "the off-scouring of all things," Christianity remained pure, and exercised a mighty spiritual influence on all with whom it came into contact. But when persecution ceased, and it became the religion of the State and of the Roman Empire, it speedily became corrupted by Pagan errors and superstition, and the rulers of the Church became haughty, ambitious, and worldly, and persecutors of all who differed from them.

So it was with many in the Nonconformist Churches. When persecution ceased and Romanism seemed to be confined to a few persons insignificant in numbers, or, in a modified form, to a small minority in the Church of England, its evil was no longer before their eyes, and their protest against error and superstition became gradually less, while in proportion to their increasing worldly prosperity so did worldliness and spiritual lethargy creep over them.

From that time, although the Bible had become a household book in Britain, and some of the leading doctrines of the Reformers were still retained and honoured in most of the Nonconformist Churches, the Truth itself as revealed by Christ gradually became, to many,

of little or no importance, and provided they accepted certain dogmas which they considered sufficient for salvation, they entirely disregarded every warning and exhortation with regard to the difficulty of finding the truth, the general deception of the world, its inability to receive the Spirit of Truth, and the urgent necessity of seeking that truth.

At the present day, all the more solemn warnings of Christ and the Apostles are either wholly ignored by a large portion of the religious world, or so toned down, or explained away, as to be without effect, with the result that the leading doctrines of Christianity have been either perverted or travestied by false teachers, or by those who, without true faith, eagerly seize upon any sophistry to eliminate the offence from the teaching of Christ and make "the strait and narrow way which leadeth unto Life" broader and more easy.

The effect of this has been not only to make Christianity itself contemptible in the eyes of numbers, but to implant a subtle spirit of unbelief in the minds of those who profess to believe in it. Thus, the religious creed of some of the Nonconformist Churches, in its cruder and more popular form, is a travesty of Christian truth, and tends to destroy all true faith. It is, in short, the negation of faith, and is near akin to Atheism, and is indeed a preparation for it. For it tends to remove the fear of God as the Judge and Punisher of sin, and to enable its followers to dismiss all thought of Him from their minds. To such persons God and Christ become mere names, and the Bible, a book to which they may accord an outward respect, but the teaching of which has no real value to them, save so far as it seems to support their false confidence.

The arguments in support of scepticism and infidelity naturally find a receptive soil among those who accept this teaching, and all the more so, because the imperfect knowledge and education of so many renders them unable to discern their fallacy. The doctrines of infidelity are also being directly preached from the pulpits of numerous

Nonconformist Churches, and some Nonconformist ministers have even boasted that they have been among the first to free themselves from the superstitious belief in many of the miracles and stories of the Bible. The result is that, in spite of true spiritual religion among many, and a good deal of outward piety among others, unbelief in the Bible and contempt of all religion is growing rapidly among the remainder.¹

But, as already pointed out, unbelief, by removing the fear of God and the restraint of conscience, is the preparation for that spirit of selfishness, egotism, and envy, which rebels against human laws and authority, and the inequalities of wealth and social position.

It is no wonder, therefore, in spite of the presence of very many true Christians in the Nonconformist Churches, that, owing to the decay of true religion and the increasing unbelief and worldliness of the majority, the aims and energies of many have been easily directed towards selfish and unspiritual ends, and that even many professedly religious people, whose belief is of that superficial and deadening character to which we have referred, support the same revolutionary measures for the ruin of the nation and disintegration of the Empire as those advocated by Atheistic Socialists and anti-Englanders, and are found in close alliance with those who are so clearly enemies of God and of righteousness.

The foundation of this revolutionary and anti-English spirit is to be found, no doubt, in the traditional antagonism of the Nonconformists to the Church of England, and therefore to the State which supported it. This antagonism was indeed justified in former days, not merely on account of religious differences, but on account of the actual severities and injustice which the Nonconformists suffered from the dignitaries of the Church. Although these causes of enmity no longer exist, and no

¹ This unbelief is not indeed confined to Nonconformist communities, but is spreading throughout the nation, and is, no doubt, the manifestation of that "falling away" which was to be the sign and harbinger of the Great Day of the Lord.—2 Thess. ii. 3.

one suffers from religious tyranny and persecution at the present day, yet the fact that a large proportion of the clergy of the Church of England are re-introducing the superstitions, idolatries, and priestly assumptions, against which our forefathers protested, and suffered for so doing, might be expected to call forth the protest of every true Christian and every true lover of his country, who recognises how entirely their present liberties and prosperity have been dependent on the overthrow of that idolatry.

No doubt, the true Christians and sincere Protestants among the Nonconformists do recognise and protest against this evil. But, on the other hand, there are a large number of Nonconformists who, having little or no religious belief, are profoundly indifferent to the truth, and to the necessity of witnessing against Romanist error, while as a consequence of their unbelief they have become imbued with the revolutionary spirit, and with envy and hatred of the upper classes. They may be bitterly opposed to the Church of England, but it is not, as with others, because of the ritualism of its clergy, but on account of its superior social and political position, and is simply the outcome of the spirit of revolt against all superiority. Many of them, indeed, instead of being opposed to Romanist errors and superstitions, are, as we shall point out, among the warmest apologists of that Church, while not only do many of the Nonconformist ministers carefully imitate the dress and appearance of the ritualistic clergy, but in a large number of cases they adopt their ritual, and in many Nonconformist churches the interior arrangements, ornaments, altars, etc., are simply replicas of those of Rome and Ritualism.¹ In fact, some Nonconformist ministers, when invited to do so, have absolutely refused to join in any protest against Romanist institutions and ritualistic practices. In other respects their nonconformity is only in the most superficial sense religious, and they have become practically political bodies, while their pulpits are made use of as rostrums, simply for advocating principles which have nothing to

¹ See Chapter xvii.

do with religion or nonconformity, but are wholly un-Christian, anti-English and revolutionary.

This development, however, has not been spontaneous, for although the way has been prepared for it by unbelief and the decay of true religion, yet the result would seem to be chiefly due to the false teaching and misrepresentations of some of the leading Nonconformist ministers.

CHAPTER XV

THE NONCONFORMIST SOCIALISTS

WHEN we come to look at the matter more closely, it becomes evident that the growing revolutionary spirit among many of the Nonconformists is due, as in the case of the Socialists, to the influence of a few demagogues who have obtained positions as ministers among them, and by their superior talents, energy, or other means, have become their acknowledged leaders.

These, by seeking to inflame the social ambition of their congregations, by false and exaggerated representations of their political and social disabilities, which they endeavour to associate with Protestant principles, and by gross slanders and misrepresentations have easily been able to revive the traditional antagonism of the Nonconformists to Church and State, and to direct it—not to opposing superstition and idolatry, to which some of these Nonconformist ministers are more than friendly—but against everything which tends to the welfare and prosperity of the nation and Empire. They have induced numbers, in short, to aim at the subversion of the great institutions of the State, the levelling of the rich and upper classes, the disintegration of the Empire, the encouragement of treason and sedition, and to hate, and endeavour to overthrow all who seek the prosperity of their country and uphold its laws. There is nothing of religion or Christianity in this, nor has it the excuse of being opposition to tyranny and injustice. It is simply a war against their own country and against the "Higher Powers" which "are ordained of God." But the followers of these ministers, unable to recognise the subtle fallacies and

exaggerations which underlie their arguments, and the falsehoods by which they are supported, blindly follow their guidance, and believe that, in opposing everything promoted by the true lovers of their country, they are opposing those who are inimical to their own social and political interests.

The result of this is that many Nonconformist communities have become mere political associations for the furtherance of revolutionary aims, and these political aims are not only admitted but defended by some Nonconformist ministers, and that with a virulence opposed alike to Christianity and common fairness.

Dr. Aked says: "We have abandoned any pretence that we are not political. Man cannot be saved alone, he must be saved in society. Social redemption demands social effort."¹

Here, by a play upon words, he makes it appear that redemption from sin and social redemption, or rather social *exaltation*, are parts of the same thing, in order to give the sanctity of religion to wordly ambition.

Man *can* be saved alone from sin, and his social status does not affect such salvation; on the contrary, social exaltation, which is what Dr. Aked aims at, is implied in Scripture to be a hindrance and not a help to that salvation (1 Cor. i. 26, 27).

How completely the worldly and unspiritual aims of some of the leading Nonconformist ministers have affected their followers, may be judged from the utterance of one who wrote, "In Heaven's name let us realize before it is too late that religion is concerned, not with the next world, but with this world."² This no doubt is the view taken by Rome and the Jesuits, but it is not that of Christ, who said, "My kingdom is *not* of this world; if My kingdom were of this world then would My servants fight!"³ Nor was it that of the Apostle Paul, who said, "Our citizenship (Politeuma) is in Heaven"; and who

¹ Letters of Dr. Aked and A. Samuels, *Daily Mail*, April 13th and 23rd, 1906. ² "Idiotes," *The Standard*, July 11th, 1908. John xviii. 36.

summed up the character of those who were "enemies of the Cross of Christ," and "whose end is destruction" as they "who mind (or care for) earthly things."¹

Dr. Aked and certain other Nonconformist ministers, are avowed Socialists; their aims are wholly worldly and revolutionary, dictated by envy and malice, and their objects to overthrow the upper and richer classes and the institutions of the country. Their aims and principles are also identical in every respect with those of the Pro-Boers and anti-Englanders.

This was made perfectly clear at the time of the last election, when opposition to Tariff Reform, undisguised hatred of Mr. Chamberlain and Lord Milner, condemnation of the war in South Africa, false charges against our soldiers and the Government, desire for Boer supremacy and the separation of South Africa from the Empire, rabid vituperation of mine owners and the propagation of the Chinese slavery lie, were among the chief subjects of pulpit oratory.² Their aims, and the aims of those whose election they obtained, are now recognised to be wholly anti-English and revolutionary, while in support of them they made free use of the very calumnies and falsehoods propagated by Rome and the Jesuits, and manifested a bitter malice against those who have done their best for the welfare and prosperity of their country and Empire. This, they pretended, was fighting against *injustice*!

But their true character was more especially revealed by the fact that, in order to obtain the support of their hearers and give an appearance of righteousness to their designs, they perverted religion and Christianity, and profaned, for political purposes, the name of God and of Christ, in a way which called forth the protest of every pious Nonconformist.

Their hearers were told that no man could vote for

¹ Col. iii. 1, 2; Phil. ii. 18, 20.

² See letters of Nonconformists protesting against the political tyranny exercised by the Nonconformist leaders, *Daily Mail*, April 6th to May 1st, 1906.

Tariff Reform and remain true to Nonconformity! The followers of Mr. Chamberlain were told that they were "choosers of Barabbas." Those who refused to vote Radical were warned that they "perjured their immortal souls," and that they were "false men and hypocrites." In one instance, those who refused to do so were asked: "Will you crucify afresh the Lord of Glory? If you vote as you say you are going to do, you are putting another nail into the hands of the Nazarene." On another occasion they were told that Christ wished them to vote for Radicals, "that as they voted God voted, that God meant them to vote Liberal, and that if any had an inclination to vote for a Conservative candidate they should regard it as a temptation sent by the Devil which was to be resisted."

Their anti-English animus was shown by the propagation from their pulpits of all the calumnies and falsehoods of the Jesuits' press against Great Britain, and in favour of the Boers, and which, together with the Chinese Slavery lie, were repeated again and again after their falsehood had been exposed, and so bitter were they, that any member of their congregation who ventured to protest was practically excommunicated. One tradesman was ostracised and his goods boycotted because he protested against a virulent Pro-Boer sermon. The Rev. Walter Friend, Congregational minister of Durban, was howled down at a Congregational meeting in this country in April, 1901, because he defended the cause of the British in South Africa. In another case an old woman whose whole life bore evidence to her Christian character, and who had a son serving in South Africa, was declared to be unfit to take the Sacrament because she ventured to ask the minister of her chapel not to pray so much against her country from the pulpit.¹

There are also cases in which Nonconformist ministers who could not subscribe to the anti-English and revolutionary principles of other Nonconformists have been obliged to give up their livings, while others in their old

¹ Letters, *The Standard*, June 30th, July 2, July 17th, 1908.

age have been ruined because they refused to countenance practices opposed to truth and rectitude.¹

Equally unchristian and unrighteous was the thanksgiving service for the defeat of Mr. Balfour at Manchester, and, as if to condemn such an unrighteous use of religion for political purposes, it was promptly followed by his return by an overwhelming majority in London. Still more anti-Christian was the prayer offered up at one Nonconformist meeting "that Mr. Balfour and his accomplices may be speedily called to that place of condign punishment which is specially reserved for those who *persecute thy saints*." The falsehood and misrepresentation of the latter portion of the prayer is characteristic, and reminds one of the cant of the Jesuits who, although the chief persecutors of the *true* saints, have constantly pretended that they themselves were persecuted.² The bitter venom of the prayer also shows the true spirit of its authors.

One writer, in defence of this prayer, said that it was no more political tyranny than the Anathemas of the Pope. Nothing could be truer. It was the same thing!

The perverted use of religion by these Nonconformist ministers to coerce those who declined to support their anti-English policy is precisely the same in principle as that by which the Church of Rome gave effect to its persecuting decrees. It simply anathematised and excommunicated those who opposed its tyranny and superstition in order to make them pariahs and outcasts in the sight of other men.

This is exactly what these Nonconformist ministers have done as far as they dared. Those who did not agree with their political aims have been hounded out of the Nonconformist Churches through the hostility created against them by the religious invectives of these ministers. All who did not agree with them were requested to "*go out*."

¹ Catherine Macdonald Wilson. Letter to *Daily Mail*, April 25th, 1906. ² See *ante*, page 8.

The anti-English and revolutionary principles of the leaders of Nonconformist Socialism called forth numerous letters in *The Standard* from other Nonconformists, who protested, not only against the use of the pulpit for political purposes, but especially against its use for advocating principles which were both anti-English and unrighteous, and against the religious tyranny which was brought to bear on those who ventured to oppose those principles.¹

The rabid opposition on the part of many Nonconformist ministers, to a purely secular measure like Tariff Reform, is so contrary to their office and calling that it suggests some sinister influence. We are told that one Nonconformist who ventured to support Tariff Reform was isolated at the Lord's table and treated as a pariah; while in another case a manufacturer in East Anglia, simply because he advocated Tariff Reform, was told by the minister of his church that "he hoped that he would never see such a *traitor* in his chapel again."² Some have even asserted that under Protection Germans have been forced to eat *potted dog*, and similar falsehoods were made use of at the bye-election at Hereford, where leaflets against Tariff Reform were circulated drawing harrowing pictures of the unemployed in the great Protectionist countries, Germany and the United States (although in those countries there are practically no unemployed), while at the same time a campaign of slander was carried on against the Unionist candidate. It would seem indeed that falsehood and slander are as much the peculiar and characteristic weapons of the anti-English party as they are of the Jesuits.

The above and other falsehoods used to throw discredit on Tariff Reform were remarkably exposed by the book embodying the experience of the British workmen who visited Germany in order to report upon the condition of working men in a country with high protective tariffs. They report :—"Not only is there no poverty or distress,

¹ Letters in *The Standard*, July and August, 1908.

² "Charity," *Daily Mail*, April 19th, 1906.

but every sign of increasing prosperity. Occupation is to be had everywhere for asking. Instead of there being a crowd of unemployed, employers are clamouring on all sides for skilled labour. The German workman is neither starved, nor ill-fed, nor badly housed."¹

The result of this tour was that those who made it were converted to Tariff Reform and they strongly recommended the protection of British industries on the German principle.

Tariff Reform has no conceivable bearing on either Christianity or Nonconformity, and the opposition to it by professed ministers of the Gospel is itself an anomaly. Moreover, in using the "anathemas of the Church" to silence those who support it, they have acted in strict accordance with the methods of the Romish priesthood, and have done exactly what Jesuits who had assumed the disguise of Protestants would have done in order to carry out their designs. When, therefore, it is considered that in all other respects they have adopted the methods and policy of the Jesuits, one cannot but regard their extraordinary and unchristian hostility to Tariff Reform as due to the influence of secret members of the Jesuit Society, who recognise that if it was adopted it would defeat their designs and save the country from revolution.

The systematic and tyrannical pressure, supported by a pretence of religion, which has been made use of by these Nonconformist ministers for political ends, is identical with that used by the Roman Catholic priesthood of Ireland. The majority of Nonconformists have always rightly protested against "the Priest in Politics," as exemplified by the priesthood of Ireland, who make use of their pulpits to preach sedition and incite to violence. But the Nonconformist Socialists are just as truly "Political Priests," and, as remarked by one of the Nonconformists who protested against their political tyranny, "The Free Church Council is an

¹ "Life and Labour in Germany." Review by *The Standard*, April 17th and 18th, 1907.

organization of *priestcraft* for wielding political power.”¹ Their methods and aims are, in short, identical with those of the Jesuits and the affiliated orders of that society in Continental countries, where their constant efforts to excite sedition and overthrow the Government and institutions of the State, obliged the State, as in the case of France, to pass laws for their suppression.

It is also significant that they are warm allies of the Irish Nationalists and priesthood, and strong advocates of Home Rule for Ireland; so much so, indeed, that all who venture to oppose it are condemned as “*Traitors*.”² Home Rule would place Ireland under the complete dominion of Rome and the Jesuits, the most bitter enemies of Britain, while it would give over the Protestants and Nonconformists in that country to the tender mercies of the Roman Catholic priesthood. But to this these Nonconformist ministers are wholly indifferent, from which it would seem that, whatever their outward profession, they are, in their hearts, no more friends of Britain, or of Protestantism than the Jesuits themselves. We may call them indeed “Nonconformist Jesuits,” for whether actual Jesuits or not, their methods and policy are, in every respect, identical with the methods and policy of that Society.

The worldliness and decay of true religion is even more marked in the Nonconformist Churches of the United States, because the thin veneer of religion, which is used by certain Nonconformist leaders in Britain, is dispensed with in the United States, where unbelief is more open and a pretence of religion less needed. The minister of a Congregational Church in Chicago was dismissed at the age of 60 as too old, and the reason given was this: “What an up-to-date Church wants is not a preacher, but a husky, hustling promoter, who knows how to get money and his picture in the papers; one who can start a sensation occasionally and let the world know the Church is still kicking. Not one

¹ “Garnina,” *Daily Mail*, April 17th, 1906. This no doubt applies chiefly to the leaders, whose violent oratory carries away their colleagues.

² *The Standard*, July 24th, 1908.

who preaches a lot of *outworn righteousness*." ¹ Such a public statement would still call forth protest in England, but it shows to what Nonconformist religion is tending, or rather to what some of its leaders are bringing it.

It would appear that the bulk of those anti-English members who constitute the power behind the Government, obtained their seats through the support given them from Nonconformist pulpits. Mr. Silvester Horne and other Nonconformist ministers scoured the country at the time of the last general election in order to influence the voters, and by calumnies and misrepresentations regarding the South African war, both from public platforms and from the pulpit, completely deceived a large portion of the electorate. The walls of Nonconformist chapels were also made use of for displaying political cartoons, such as those representing fictitious pictures of the pretended Chinese Slavery. ² These tactics proved successful, and the leaders of the movement celebrated their victory by a complimentary dinner in March, 1906, at which a letter was read from Sir Henry Campbell-Bannerman acknowledging that the success of the Liberal (really the anti-English) party was chiefly due to their efforts. ³

The aims of these Nonconformist ministers being identical with those of the Socialists, prominent Socialists are invited to lecture in their chapels on Sunday afternoons. ⁴ Like the Socialists also, we find them supporting rebellion and sedition in various parts of the British dominions, as in the case of the Zulu rising and the sedition in Egypt, taking the part, in short, of their country's enemies against their own countrymen.

We have seen that unbelief and atheism are the basis of the revolutionary spirit, and the only soil on which

¹ Letter from New York, September 18th; *Daily Express* September 19th, 1906.

² This desecration of houses of worship for political purposes rendered them liable to taxation, which was levied in the case of Dr. Clifford's Chapel, with the result that the cartoons were removed. Letter, *The Standard*, June 31st, 1908.

³ Letter, *The Standard*, June 31st, 1908.

⁴ Letters, "B. J. Pinkey," *The Standard*, July 20th, and "Nonconformist," *The Standard*, July 28th, 1908.

that spirit can flourish, as in the case of the leading Socialists, who are almost all Atheists; in like manner we find that the leading Nonconformist Socialists are preachers of infidel and anti-Christian doctrines, and that they have imbued a large majority of their congregations with the same unbelief and its accompanying spirit of revolution.

While exercising religious tyranny on all who venture to uphold the welfare and prosperity of their country and Empire, they not only offer no protest against those who deny the Incarnation, Atonement, and Resurrection, but do their best to undermine belief in those doctrines. Considering their alliance with Atheistic Socialism, this was only to be expected, and perhaps the most notable effect of their teaching is the growing unbelief among their followers in the divinity of Christ. This unbelief is not always openly avowed, but it is none the less evident from the care with which the majority of their followers avoid admitting that divinity. It is probably in consequence of this that few of them ever speak of Christ as "Our Lord," but use the term "*The Man of Nazareth*." Such an expression, when habitually used, must also tend to gradually weaken all real belief in Christ as the Son of God, which is the foundation of Christian faith.

As an illustration of this unbelief, we are told that at a meeting of the P.S.A. at Bloomsbury Central Baptist Chapel, on July 12th, a Freethinker from Lancashire lectured there, and said that he believed that "humanity had suffered from *too much reliance on Christ*." "His testimony," we are informed, "was received with *respect and applause*."¹

But with the loss of belief in Christ as the Son of God, the authority and influence of His words must be destroyed, together with the authority of the Bible generally. It must cease to be regarded as the Word of God, and when this is the case, the whole fabric of Christianity and revealed religion is undermined, and needs but a touch to fall altogether.

¹ *Baptist Times*, July 17th; *The Standard*, July 23rd, 1908.

This is the state of many Nonconformist communities, and it is no wonder, therefore, that a spirit of revolt and of envy and hatred of the classes above them, which is the result of unbelief, should be steadily growing among them.

The destruction of belief in the Bible also produces a further effect. It destroys Protestantism. Hence the Jesuits, by undermining belief in the Bible, not only develop the revolutionary spirit, but remove also the great obstacle to the resuscitation of their influence and dominion in this country.¹

This is precisely what the Nonconformist ministers are doing by undermining the doctrines of Christianity while appearing to support certain Protestant aims; and in this, as in other respects, they appear to be carrying out the policy of the Jesuits.

The sympathy of many Nonconformists with Atheistic Socialism was shown at the election of the Socialist and Atheist, Charles Bradlaugh, at Northampton. He was not only supported by the bulk of the Nonconformists of that town, but they hounded out of the place a Nonconformist minister because he opposed his election.²

On another occasion we find a Nonconformist minister speaking of Mr. Robert Blatchford as "one of the greatest of men,"³ and as Mr. Blatchford is an avowed infidel, it plainly indicated the nature of the speaker's sympathies.

As an illustration of the anti-Christian doctrines which are taught from many of the Nonconformist pulpits, we may refer to the "New Theology" promulgated by the Rev. R. Campbell, of the City Temple. He rejects the history of the fall of man as folly, repudiates the Scriptural definition of sin, denies the incarnation and resurrection of Christ and the Atonement, and represents the Bible as mere literature to be read like any other

¹ See *ante*, pages 17-22.

² Letter by "A Churchman," who refers to the appeal made by Admiral King-Hall on behalf of this minister, *Daily Mail*, April 30th, 1906.

³ Letter by "A Working Man," *The Standard*, July 14th, 1908.

book. Man, he says, is his own Saviour, and so far from spiritual things being foolishness to men by nature (1 Cor. ii. 14), he says that the seat of religious authority is *within*, and each individual is able to recognise the Truth from whatever source it comes. Finally, he asserts that the aims of the New Theology are identical with those of the Socialists, and that they are two parallel movements towards the same end which he calls "the Gospel of the Kingdom of God." He was consequently asked to contest Cardiff in the Socialist interest, and he fulfilled Mr. Keir Hardie's Socialistic engagements in Wales during the absence of that Socialist in India.

Mr. Campbell is an instance of those Nonconformist ministers who, while seeking to undermine Christian doctrines, preach Socialism from the pulpit, and the same thing is being done by other Nonconformists. For instance, that prominent Nonconformist, Dr. Clifford, asserted in a sermon preached in Westbourne Park Chapel that "what Mr. Campbell was preaching to-day he had been preaching for a long period,"¹ and both he and Dr. Horton filled Mr. Campbell's pulpit during the absence of that minister.

Dr. Clifford is also a Socialist, a member of the Fabian Society, and a supporter of its anti-Christian and revolutionary teaching. He preaches from the pulpit the overthrow of the upper classes, and especially of the House of Lords, because, we presume, it is the only check to the revolutionary measures which might otherwise be enacted without the consent of the people. In his sermon of New Year's Day, 1908, he said: "The upper ten must not be allowed to paralyse the popular will. If we flinch we are lost: if we hesitate we are doomed. It is a sacred fight of humanity against the long misrule of hereditary and self-elected and self-interested and misplaced men. Let courage mount to the occasion and England will be liberated once and for all from an oppressive oligarchy. It is democracy against a favoured clique."²

¹ *Daily Express*, January 21st, 1907. ² New Year's Day, 1908.

Considering that the Government of Great Britain is already democratic and representative of the people, and that in no country in the world is there such perfect liberty and even justice for all, irrespective of class and position, the sophistry and misrepresentation of this incendiary language is evident. It is in keeping with the usual pretence of Socialist agitators that the people are suffering from tyranny and injustice, in order to inflame their passions and increase their discontent.

The Rev. Silvester Horne is another Nonconformist Socialist. He stood as the Socialist candidate for election to the London County Council, the Socialist members of which, when they were in power, made use of the Sunday-schools for training the children in the doctrines of infidelity and lawlessness.

Moreover, in these elections the same blasphemous perversions of Scripture and Christianity were made use of in the Nonconformist pulpits for the support of the Socialist candidates as were used by them for the support of Radical and anti-English members at the last General Election. "It is with regret and disgust," writes *The Standard*, "that we see religion being dragged into the party conflict. Some of the leading Nonconformists—to their honour be it said—have protested against their pulpits being turned to electioneering purposes, but too many chapels belonging to the Free Church have been lent to an unscrupulous and blasphemous agitation. Pamphlets have been circulated broadcast in which the most sacred name in the world's history has been profaned. We are told that 'The Man of Nazareth would have voted for the unification of London,' and this is not an extreme specimen of the cant and rant which has been put forth on the Progressive side."¹

The same sort of hypocritical cant has been made use of by the priesthood of Rome to excuse their superstitions and persecutions, as when thanksgivings were offered up to Christ for the slaughter of the Huguenots on St. Bartholomew's Day, which was an assumption that

¹ *The Standard*, March 2nd, 1907.

Christ Himself blessed the murders. Just also as Satan appealed to the Word of God when he deceived our first parents and when he tempted Christ, so do the priesthood of Rome support their errors and superstitions by quotations from the letter of the same Word, thereby giving these errors an appearance of sanctity and authority to the ignorant. For, as stated by the apostle, "the ministers of Satan" are always made to appear "as the ministers of righteousness."

The Nonconformist Socialists act on the same principle, and especially in the support of Socialism. They appeal to the Bible and have invented the term "Christian Socialism," pretending that Christ was a Socialist and claiming His authority for their doctrines.

There is indeed such a thing as Christian Socialism, but it is the antithesis of modern Socialism. Christ and the apostles, knowing that differences of capacity, health, and fortune must always produce rich and poor among mankind, urged their followers to give according to their ability to those in need, to "give alms of such things as they had."¹ This law of love, or kindness, is, and always has been, gladly followed by true Christians, as in the days of the apostles, not merely because worldly riches have no fascination to those whose affections are set upon things above, but because they possess the spirit of Christ, which is the spirit of love.

The attempt to associate Socialism with this spirit of charity in order to give it a fictitious Christian garb is to put evil for good and darkness for light. For the charity or benevolence, which leads many to give willingly to the poor, is, by the Socialists, despised and condemned. Their object is to seize *by force* the wealth of others and oblige the rich to surrender their riches.

Christ warned His disciples to "beware of covetousness," and the Apostle Paul said, "Ye know that no covetous man who is an idolator hath any inheritance in the Kingdom of God."² But covetousness is the chief and most powerful motive by which the Socialist is

¹ Luke xi. 41. ² Eph. v. 5.

actuated. How completely opposed to the spirit of Christ is their proposed *enforced* division of the wealth of others among themselves, is shown by our Lord's reply to the man who asked Him to bid his brother "divide the inheritance" with him. Such a division in this case would seem to have been only fair. Nevertheless, Christ replied to him, "Man, who made me a judge and divider over you? Take heed, and beware of covetousness."¹ For the desire for worldly possessions was wholly opposed to the spirit which was to actuate His disciples, and Christ's rebuke must equally apply to those who covet the worldly power and positions which are also objects of Socialist ambition.

"He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."² But envy and hatred of all in a better position than themselves are the leading characteristics of most Socialists, and those with which they seek to imbue the whole of the working-classes. They preach "the gospel of hate," and incite to civil war and bloodshed, without which they would be unable to possess themselves of the wealth of others. This is an essential feature of the Socialist programme, and yet, while their Nonconformist allies preach disarmament, the abolition of the Army and Navy, and the duty of submitting unresistingly to spoliation by a foreign invader,³ they are the warm supporters of those who advocate war and bloodshed in order that they may pillage their own countrymen! Can hypocrisy go farther? They are the advocates of peace and the duty of turning *their countrymen's* other cheek to those who smite them, when, by so doing, they invite invasion and the spoliation of their country. At the same time, they are the friends of would-be murderers when those to be murdered are their own countrymen. They are equally the advocates of a hypocritical piety of non-resistance, and friends of violence and murder, provided that in both cases the result is injury to Britain and the British!

The Apostle Paul exhorts Christians; "Let every soul

¹ Luke xii. 13-15. ² 1 John iii. 15. ³ *Vide* next chapter.

be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." "Submit yourselves," says St. Peter, "to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them who are sent by him for the punishment of evil-doers, and for the praise of them that do well."¹ But the object of the Socialists is to effect the overthrow of the throne and the ruling powers, and to seize the government of the country themselves. For this end they bring "railing accusation" and slanders against those who uphold law and order and seek the power and prosperity of the country and Empire. This is the particular characteristic of the false teachers who were to "creep in privily" in order by "feigned words" to undermine the Christian faith. They were to "*despise dominion and speak evil of dignities.*"² Accordingly we find that this has been the leading characteristic of the Jesuits who, from the first formation of the Society, until now, have been the foremost in promoting sedition and rebellion against rulers and governors, and in speaking evil of dignities in every country opposed to their ambition. It is equally a leading characteristic of the Nonconformist allies of Socialism.

The sacredness of the marriage tie is solemnly asserted by Christ and the Apostles, and the relative duties of husbands and wives and parents and children are particularly enforced.³ But the Socialist altogether repudiates the marriage tie, and denies the duty of parents to children and of children to parents.

Patriotism also, which is one of the strongest natural affections, and springs out of the love of family and home, is equally repudiated by the Socialist, and this contempt of the natural affections of human nature is stated to be one of the marks of those who are the enemies of God and of righteousness. They are "without natural affection."⁴

Finally, Socialism is the avowed enemy of Christianity, and its foundation principle is Atheism.

¹ Rom. xiii. 1; 1 Peter ii. 13-14. ² Peter ii. 3, 10, 11; Jude 4, 8, 9, 10. ³ Eph. v., vi. ⁴ Rom. i. 31.

Socialism is, therefore, in no way related to, but is, in every respect, the antithesis of Christianity, and its clerical supporters who invite advanced Socialists to lecture in their chapels, and are themselves endeavouring to undermine the leading doctrines of Christianity, must be equally regarded as the enemies of God and of righteousness, whatever their outward professions may be. Whether they openly advocate all the doctrines of Socialism, or avoid doing so for the present, their alliance with Socialists marks their true character. They "are partakers of their evil deeds."¹

The cry of the Socialists is "Liberty, Equality, and Fraternity," which was that of the leaders of the French Revolution, resulting, as we know, in a reign of anarchy and murder. This is equally the cry of the Nonconformist Socialists,² but we are warned what it means. The *liberty* they aim at is freedom from the laws protecting the rights and property of the individual which are the bulwarks of British liberty, and without which there could be no peace, or prosperity, or enterprise. The *equality* they aim at is to bring down to their own level all who are in a better position than themselves, and the seizure and distribution of their property among themselves. And their *fraternity* is merely a name for their endeavour to establish a brotherhood, actuated by a common envy, hatred, and malice towards the classes above them.

One Nonconformist apologist pretends that they are opposing *injustice* and *despotism*. But where is the despotism in England? And what might we expect if these agitators of revolution and haters of their own countrymen themselves obtained power? Evidently the despotism of the Jesuits, or else that of the Jacobins of France, whose tyranny and cruelty in the French Revolution, during their short reign of terror, far exceeded that of the worst of the Roman Emperors.

The case of Mr. Richard Biggs, Liberal member for Appleby, Westmoreland, is an illustration of the bitter

¹ 2 John, 10, 11. ² Dr. Aked, *Daily Mail*, April 12th, 1906,

animus which lies behind the Nonconformist Socialism. The arguments in favour of Fiscal Reform had led him to change his opinion about it, and the exposure of the Chinese "Slavery" lie had opened his eyes. He also found himself unable to agree with the Liberal Government with regard to the Aliens and Education Bills, and, therefore, as an honest man, confessed his views to his constituents, and resigned his seat. For so doing he was assaulted more than once, and severely beaten, every sort of calumny was spread concerning him, and repeated threats to murder him were made. The police told him that they could not protect him, and begged him to leave the district. So he and his newly-married wife had to fly from their own home.

Such unreasoning animosity and injustice is not English and could not have arisen spontaneously. It was evidently the work of agitators, who by calumnies and lies poisoned the minds of ignorant people and incited them to murder.

Now Westmoreland is one of the principal seats of Roman Catholic and Jesuit influence, and the above method for getting rid of people who stand in their way is peculiar to the Jesuits, whose plan, as Macaulay said, is to "*arm the hand of the assassin.*"¹ This was the case with Ravallac, whom they incited to murder the King, Henry IV. of France, for supporting the Protestant cause, and the various religious fanatics whom they induced to undertake the murder of Queen Elizabeth, Lord Burleigh, and others. In all these cases, the Jesuits appear to have so worked upon the imagination, credulity, and the passions of persons of unbalanced minds that they became their willing tools. This has undoubtedly been the characteristic of the perpetrators of some of the recent murders of crowned heads and rulers, and there seems good reason to believe that some of these murders, as for instance, that of King Humbert of Italy, President McKinley, and the late attempted murder of King Alfonso of Spain, the supporter of the religious liberty hated by Rome, were effected by persons whose minds

¹ *Ante*, page 32.

had been hypnotized by sophistries and lies. The principles of anarchy and revolution, of which the Jesuits are the avowed authors, would be just what they would use to turn the weak-minded fanatic with criminal tendencies into a perfect tool for carrying out their purpose.

In connection with this it is important to notice that every kind of calumny and falsehood has been made use of by the Nonconformist Socialists to engender hatred and distrust of Mr. J. Chamberlain, solely because he is an Imperialist, and seeks the good of his country and the consolidation of the Empire. He was accused of bringing about the South African war for his own private benefit, although it was evident that neither he nor any one else could have prevented it, save by submitting to terms which would have handed over South Africa to the Dutch and placed the British colonists at their mercy.

When Michael Fargeron was charged with the murder of Mr. Jung, one of the founders of the *International*, he confessed that Mr. Jung had incited him to murder Mr. Chamberlain, by saying to him, "Don't you think all the misery of the (South African) war is due to Mr. Chamberlain, and that he deserves to be stabbed just to make him feel a little of the misery he has inflicted on others."¹ Now this was precisely the same calumny as that made use of by some of the Nonconformist leaders to stir up hatred against Mr. Chamberlain. "He did not care," they said, "how much blood was spilt so long as it was not his own," and that he had started the war in order to make a profit out of it by the sale of war material.² It was the same sort of incitement as that referred to by Fargeron and as that which led to the murder of President McKinley. Those who made use of these slanders in order to undermine the influence of a man who was seeking to uphold and solidify the British Empire were, whether in ignorance or of design, adopting the methods, and carrying out the policy of the Jesuits for bringing about the downfall of that Empire.

¹ *Daily Telegraph*, September 12th, 1901. ² *Daily Telegraph*, September 12th, 1901. ³ "Brecenian," *Daily Mail*, April 24th, 1906.

A minister of the Free Church writes: "The Free Church is the headquarters in the campaign of cant and inveterate and unreasoning hatred of Mr. Chamberlain."¹

Its hostility to Tariff Reform and Colonial Preference was equally unreasoning and inveterate, and this strange animus and hatred displayed by professed ministers of Christ is only explicable on the assumption that they have fallen under the influence of Jesuit advisers.

The Rev. Silvester Horne, the Socialist candidate for the London County Council, wrote that: "Since 1900 Nonconformity had recovered its soul, and that its *conscience* is now proved by the late election to be the national conscience."² But what had hatred of Mr. Chamberlain and Tariff Reform to do with *conscience*? In 1900, the majority of Nonconformists, recognizing the necessity of prosecuting the South African war with vigour, supported the Unionist Government, and the change in the Nonconformist *conscience* has been wholly due to the falsehoods and slanders against our soldiers and the Government which, ever since then, have been propagated from Nonconformist pulpits, and finally to the lie concerning the Chinese coolies. By these means they have obtained the return to Parliament of members devoted to an anti-English policy; and these having got into power, care very little that a large proportion of their constituents have since had their eyes opened to the falsehoods by which they had been deceived.

For it is very doubtful whether even a majority of the Nonconformists are still supporters of these anti-English members, and there is, unquestionably, a strong minority of pious and patriotic Nonconformists who are strongly opposed to the revolutionary and anti-English principles of many of their ministers, and who utterly condemn the worldly and unchristian use of their pulpits for advocating such sinister political aims. Very many

¹ *Daily Mail*, April 6th, 1906.

² Letter of Dr. Horne to *Daily Mail*, April 9th, 1906.

have, in consequence, ceased to attend the chapels where such doctrines are preached, and it is probable that, as in the case of the supporters of the Pro-Boer leaders mentioned by Mr. Goodrich, many of the present followers of the Nonconformist Socialists are neither Christians nor Nonconformists, but Atheists, Revolutionists, and Anarchists.¹

As might be expected, these anti-English and revolutionary doctrines have had most effect upon those whose belief in God and the Word of God has been undermined. But a similar although less open unbelief may be found among many of those religious sentimentalists already referred to,² and who abound in all religious sects at the present day. These, while making a great show of piety, tacitly despise, or ignore, all the most important sayings of Christ and even in some cases sit in judgment upon and reject other portions of the Bible as unworthy of credence. They make their own fallible judgments the final court of appeal, and form their opinions according to the outward and superficial aspect of things and their own sentimental ideas of right and wrong, and being actuated by a spirit of revolt against anything that appears to their sentiments to be injustice, whether in the Bible or the ordinances of man, they are easily led to support revolutionary measures which are really inimical to the welfare of the nation, but which enable them to figure as friends of the poor.

These appear to be the salient characteristics of those of the better class who support a revolutionary and anti-English policy and, as previously pointed out, the underlying principle of their religion is a subtle spirit of revolt and of unbelief in the Word of God.³

¹ *Ante*, pages 237, 238.

² Chap. viii. pp. 183-187.

³ See Chap. xi. pp. 240, 241.

CHAPTER XVI

ANTI-MILITARISM

WE have seen that the aims of the clerical supporters of Socialism are wholly anti-English. Socialism founded on fallacies, misrepresentations, and falsehoods is merely a means to an end, and the true purpose of those who are behind the movement, and are its principal instigators, is to divide the nation against itself, weaken and disintegrate the Empire, and prepare the way for its downfall.

The danger which threatens this country from Germany's ambition and hostility and her ceaseless war-like preparations, is so evident that it is impossible not to suspect many, who are doing their utmost to deny and repudiate that danger, of sinister designs. For by blinding the nation to its danger, and thus hindering it from taking such defensive measures as would meet it, they are not only inviting, but ensuring the success of a German invasion.

Foremost among those who are taking every means to deny this danger, and to repudiate German hostility, are the Nonconformist Socialists, and so strongly do they sympathise with German ambition, that a demonstration was lately got up by them in a prominent Free Church Chapel *in favour of strengthening the German Fleet!*¹

Such action was wholly uncalled for, even if Germany had the most peaceful intentions, but, in view of the reiterated expressions of German hostility and ambition, it must be regarded as practically an open avowal of hostility to Great Britain.

¹ Whitefield's Chapel, May 30th, *The Standard*, June 29th, 1908.

A Nonconformist protester against these ministers writes: "For nine years the Free Church Council has been in existence. It has filled our churches with envy, hatred, and all uncharitableness. It has introduced the most brutal kind of anti-Nationalism into our churches, and it is at present working hard *to get up a Pro-German party under the cloak of religion*, ready in any future war to play the shameful part played by the Pro-Boers six years ago."¹

It should be remembered that these are exactly the same people who sided against their country and did all they could to help the enemy at the time of the Boer war, and now that a far greater danger threatens the country from Germany, they are doing all they can to forward Germany's ambition. They are always friends of Britain's enemies and the most bitter foes of Britain. It is not true of any class of Englishmen as a whole that they are really enemies of their own country, and the protest against the danger of German invasion by such advanced Socialists as Messrs. Hyndman and Blatchford shows that neither Socialists nor Radical Nonconformists are, of themselves, anti-English, but that behind Socialism and its clerical supporters there is an influence at work which is wholly inimical to Great Britain.

The chief object of the enemies of Britain is to induce the nation to weaken its Army and Navy and national defences. No sooner therefore does any one, recognizing the danger to which the country is exposed from its defenceless condition, urge the necessity of strengthening its defensive forces, than the cry is at once raised that he is seeking to promote a "spirit of militarism."

Such a charge, on its very face, is wholly absurd and uncalled for. There is no thought, or wish, on the part of those who are anxious about their country's safety to make Great Britain a great military power like Germany, and, least of all, have they any thought of aggression against other countries. Their only wish is to protect

¹ Letter to *The Standard*, August 4th, 1908.

their own country *against the aggression* of other countries. Their aim is defence, not conquest; nor is it probable that there is a single Englishman who has any wish whatever beyond the protection of his country and its trade, upon which the very existence of the nation and Empire depends.

This is so palpable that we are forced to conclude that those who raise the cry of "militarism," whenever any attempt is made to strengthen the defences of the kingdom, are actuated by hostility to Great Britain; and, as it is the object of our secret enemies to strip the country of its defences, it seems evident that these anti-militarists are either acting in concert with those enemies, or are their ignorant tools.

The foremost of the anti-militarists are those Nonconformist Pro-German ministers whose aims in every other respect are anti-English. It is especially from them that the cry against militarism emanates, and, as usual, they support it by a cloak of religion.

They were the first to repeat and promulgate the falsehoods and slanders against Great Britain originated by the Jesuit Press on the Continent during the Boer war, and, at the same time, they sought to prevent any measures being taken for the defence of their own countrymen and the British Colonies in South Africa by inveighing against "the wickedness of war." They said, in short, that, instead of standing up in defence of our Colonies and Colonists, it was the duty of the nation, as a Christian people, to "resist not evil," but when struck upon one cheek to turn the other to those who smote them.

Now, apart from the fact that a precept given to the individual Christian to guide him in his personal and social relations with others, cannot, from its very nature, apply to a great and powerful nation, its meaning is wholly perverted by the use thus made of it to dissuade a nation from taking up arms in defence of its own people.

We know that in this, as in other cases, it is not the exact *letter* of His words that Christ wished His followers

to obey, but that they should act in accordance with the *spirit* of those words. The spirit of His meaning is plainly indicated by the context. What Christ condemned was the spirit of revenge or retaliation for injuries received. Instead of following the old law of "eye for eye and tooth for tooth," His followers were to be ready to submit to further injury rather than revenge it. It was a prohibition against retaliation for injury done, or, as the Apostle Paul said, they were to "recompense no man evil for evil." But to say that the precept prohibited the Christian from taking any measures for preventing or defending himself against injury, is to add a meaning to Christ's words which they were never intended to have.

Thus, in the case of the similar prohibition which follows. If a person, by false evidence, claimed and obtained a Christian's coat, the latter was to be willing to let him have his cloak also, rather than retaliate for the loss he had suffered. But if the Christian was able to bring the clearest evidence that the coat claimed belonged to him, it would be manifestly foolishness and not Christianity to withhold that evidence. To state the truth under such circumstances would in no way be opposed to the Christian spirit, while, not to do so, would be to encourage crime.

In like manner, the Christian is justified in protecting himself against robbers and murderers. For this purpose he is entitled, as in the case of St. Paul, to call in the aid of the Civil Power, which, in protecting him against his assailants, may have to use force and violence, and for which he is just as responsible as if he used them himself.¹ In short, the person who resists such criminals acts as a representative of the Civil Power for the defence of law and order, and the Civil Power is especially ordained of God for the punishment of evil-doers.²

The justification of defence in such cases is still more evident when another person, and not the Christian himself, is threatened with injury. For a Christian to stand

¹ As in the case of the Jews who made use of the Civil Power against Christ. ² Rom. xiii.

by and see another person robbed and murdered without attempting to defend him, when he had the power to do so, would not be Christianity, but wickedness, and he would rightly be regarded as an accessory to the crime. How much more wicked would it be if a person not only refused to help his brother when attacked, but actually did what he could to assist his opponent ; or, in other words, turned *his brother's* left cheek to be smitten by the robber !

Yet this is just what was done by those who made use of Christ's precept to prevent, as far as possible, any efforts being made for the defence of their countrymen in South Africa against Boer aggression, and thus to assist that aggression. It was not their own cheeks that they proposed to turn to the smiter, but the cheeks of their brethren !

But the hypocrisy of these Christian Ministers is still more evident when it is considered that, instead of obeying the injunction to give their cloaks to those who rob them of their coats, they advocate the overthrow of the upper classes and the spoliation of the rich, and are the friends and allies of those who openly advocate violence and war in order to attain these ends. They preach a pretended piety of non-resistance when, by so doing, they can injure their country and countrymen, and at the same time seek to bring about revolution and civil war. Surely the words of the Psalmist apply to them, "The words of his mouth were smoother than butter, but war was in his heart ; his words were softer than oil, yet were they drawn swords."¹

At the present moment, a similar perverted meaning of Christ's precepts is made use of by these ministers to hinder the nation, as far as possible, from taking measures for its defence against foreign invasion.

At the very time that they are undermining the doctrines of Christianity, they insist that Great Britain, as a Christian nation, should "act upon the principle of peace and love which would conciliate the world—not by

¹ Psalm lv. 21.

being prepared for war, but by frankly not being prepared, and by making it plain that as a country it had decided *to suffer rather than to fight, or even to contemplate fight.*"

In the first place, the British, as a nation, are only nominally Christian. Although there are many true Christians among them, and numbers who support and act upon the broad principles of righteousness and justice, there are also multitudes who are followers of Romanism, Ritualism, Spiritualism, and other forms of superstition, and a large proportion of the remainder have ceased to have any real belief in the leading doctrines of Christianity, or in the Bible as the Word of God. It is clear, in short, from the statements of Christ and the apostles, that no *national* conversion of any people was to take place during the present dispensation, but that true Christians were to be always comparatively few in number in the midst of a world more or less hostile to them. Precepts, therefore, for the guidance of the individual Christian were never intended to apply to such nations, nor was it possible from their very nature that they could apply to them.

But the British, like the Jews ever since their return from Babylon, are a *Protestant* nation, and they also recognise and obey the broader principles of righteousness, justice, and mercy enjoined in the moral law given to Israel of old. They have, in short, obeyed the commands given to Israel under the old covenant, in the justice of their laws, and in their numerous benevolent institutions, far exceeding those of any country, and which have no doubt been largely due to the efforts of the true Christians among them. In obedience to the commands under the old covenant, they have also shown kindness and given protection to the strangers within their gates and to all who have fled to their shores for refuge. They have also exercised a just rule over subject races, whose moral conditions and material prosperity they have always laboured to improve. They have also suppressed robbery, tyranny, slavery, and injustice, wherever their rule extends, and, finally, they have refused to permit any national acknowledgment of idolatry.

The nation which acts thus, stands in the same moral relation to God as did Israel, and must be judged on the same principles. So long, therefore, as Great Britain exercises her power in the way mentioned, she may expect, like Israel, to receive the blessing of God and increasing power and prosperity. For she receives her power from God for the express purpose of *resisting evil*, and in so doing she may be said, in very truth, to be "fighting the battles of the Lord" against the powers of evil.

The words of the Apostle Paul on this point are clear : " Let every soul be subject to the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and shall receive to themselves damnation (or judgment). For rulers are not a terror to good works but to the evil. Wilt thou not therefore be afraid of the power ? Do that which is good and thou shalt have praise of the same. For He is the minister of God to thee for good. But if thou do evil, be afraid, for He beareth not the sword in vain. For He is the minister of God, a revenger to execute wrath upon him, that doeth evil." ¹

If then rulers bear the sword as ministers of God to put down robbery, oppression, and violence, it is the duty of a State by its magistrates and police to oppose and punish those who seek to defraud, rob, or murder others ; to make war, in short, upon the criminal classes by whom the lives and properties of peaceful citizens are endangered ; and the State which, having the power, fails to do this, has betrayed its trust, and by the just judgment of God must expect to decay and perish.

It is equally clear from this that it is the duty of a State to defend the lives and properties of its people against aggression by a foreign invader who is merely a robber and murderer on a large scale.

The people who fight against such evil and unjust aggression, whether of criminals in their midst, or of foes without, fight in a righteous cause, and as long as they

¹ Rom. xiii. 1-4.

abstain from idolatry and uphold justice and right, God Himself will be on their side and will give them the victory, if they seek His aid.

We have ample warrant for believing this in the history of Israel, of whom it is written that "the things which happened to them" were "ensamples," or types of God's dealings with men, and are recorded "for our admonition."¹

Israel, on account of their power and prosperity, consequent on the favour of God, were, like the British at the present day, the object of envy and jealousy to the nations around them. But, as long as they kept the covenant commandments of God, they were promised: "Ye shall chase your enemies and they shall fall before you by the sword. And five of you shall chase an hundred and a hundred shall put ten thousand to flight, and your enemies shall fall before you by the sword."²

This was exemplified in the case of Barak, Jephtha, Gideon, David, and others; and as a typical case, we may refer to the help given to King Asa against the mighty host of the Ethiopians when he cried unto God: "Lord, *it is nothing with Thee to help, whether with many or with them that have no power*: help us, O Lord, our God; for we rest on Thee, and in Thy Name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee."³

On another occasion, when attacked by Baasha, this same King Asa was rebuked by the prophet "because," said the prophet, "thou has relied upon the King of Syria, and not relied upon the Lord thy God. Were not the Ethiopians and Lubims a huge host, with very many chariots and horsemen? and yet, because thou didst rely upon the Lord, He delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of those whose heart is perfect toward Him."⁴

¹ 1 Cor. x. 11.

² Levit. xxvi. 7, 8.

³ 2 Chron. xiv. 9-15.

⁴ 2 Chron. xvi. 7-9. It would be well for those who fear God in the nation to remember the example of King Asa in the days which are to come.

Hence the apostle, writing to the Hebrew Christians, calls to their remembrance, as examples of faith, those who, in former times, by depending on the help of God, were able to "subdue kingdoms; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."¹

God set His seal on the righteousness of their cause by marvellously helping Israel in their conflicts with their enemies whenever they sought His aid. But has He not equally endorsed the righteousness of the British cause when they have fought against unjust aggression and against the upholders of tyranny and superstition? Was He not on the side of Cromwell and his Ironsides when they fought for civil and religious liberty and sought His aid? Did He not also marvellously help our forefathers in their conflict with the mighty Spanish Armada, which represented the forces of tyranny and superstition? His hand was as clearly against the Spaniards on that occasion as it was against the Egyptians when they sought to overwhelm Israel at the Red Sea. For just as the Egyptians said, "Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians,"² so did the Spanish sailors exclaim when they saw the destruction of their ships by the winds and waves, "God is fighting against us."

Did not God also set His seal to the justice of our war in defence of our South African Colonies and Colonists by turning our previous disasters into signal victories throughout the theatre of war in one day, and that day the very day which had previously been celebrated by the Boers as a day of rejoicing for their triumph over us at Majuba!

But not only is self-defence against unjust aggression justified by the Word of God, and not only may those who seek the aid of God when fighting in defence of a just cause confidently rely on His help, but war in defence of other peoples who are unjustly attacked or oppressed is especially enjoined by God.

¹ Heb. xi. 32-34.

² Exod. xiv. 25.

God said to Israel : " Is not this the fast that I have chosen ; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Then shall thy light break forth as the morning, and thy righteousness shall go before thee ; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer ; thou shalt cry, and He shall say, here I am." ¹

This has been remarkably obeyed by the British, and at no small self-sacrifice and cost to themselves, in freeing oppressed peoples from cruel and unjust rulers, as in the case of India, Egypt, and the black races of South Africa, in putting down slavery in every part of the world where their power extends, and in destroying the pirates who robbed and murdered the crews of defenceless ships ; and in proportion as they have warred against these enemies of the human race, so have they prospered.

War in a righteous cause is not only right and just, but it cannot cease so long as there are multitudes of evil men upon the earth animated by greed, envy, and ambition. War is also one of the means which God employs to destroy those peoples whose wickedness and cruel and debasing superstitions render them a danger to the rest of mankind. This was the case with the nations of Canaan when their iniquity was full, and the principle will receive a yet more signal manifestation at the close of this dispensation in the destruction of the nations who rebel against God. Christ Himself will take part in that final conflict, and of Him it is said that " in righteousness doth He judge and make war." ²

What then are we to say of those who pervert Scripture in order to dissuade the people of this country from taking any measures for its defence against unjust aggression ! Doing, in short, all they can to invite and ensure the success of a foreign invasion ! Whether they know it or not, they are carrying out in every detail the sinister policy of Rome and the Jesuits for bringing about the downfall of Britain.

¹ Isa. lviii. 6-9. ² Rev. xix. 11.

CROMWELL.

It is characteristic of the false pretences made by these Nonconformist enemies of Great Britain that they should claim fellowship with that great Englishman and Nonconformist, Oliver Cromwell. It is like the wolf trying to persuade the sheep that he is a friend of the wolf-dog ! They pretend that their efforts to excite discontent among the masses by fallacies and misrepresentations in order to produce revolution, are to be compared to the opposition of our forefathers to the civil and religious tyranny of the time of the Stuarts and Archbishop Laud. The only religious tyranny at the present time is that which they themselves exercise, and their alliance with Roman Catholics and support of Home Rule in Ireland, and their propagation of the slanders against this country invented by the Jesuits, suggests that they are on the side of the very people against whom Cromwell contended.

Cromwell, instead of being the enemy of his country, and doing all in his power to strip it of its defences, raised the power of Great Britain to a height it had never attained before. He could say that he had "made the name of an Englishman as much feared and respected as that of a Roman of old"; and while these Nonconformists are doing what they can to place the Protestants of Ireland under the yoke of the Catholics, Cromwell stood up for the Protestants of other countries, and his mere word to the King of Savoy was sufficient to put a stop to the persecution of Protestants in that country.

Would Cromwell have hesitated to stand up for the rights of the British in the Transvaal, or to defend a British colony against the greed and ambition of an enemy who sought to drive the British into the sea and seize their lands and property ? What would he have said to the cant and religious hypocrisy made use of by those who sought to excuse their support of their country's enemies and their hostility to their own country, their encouragement of Egyptian and Zulu murderers, and of every sedition which threatened the stability of the Empire, and who sought to strip the kingdom of its

defences? As remarked by Mr. Rowland Hunt: "It is quite probable that Cromwell would have hanged people who took the part of an enemy and abused his soldiers when fighting against a foreign foe."¹

We may also refer here to certain Protestant journals upholding the principles of Nonconformity, who, while avoiding details, defend and excuse anti-English doctrines, deprecate and condemn as without foundation the protests of patriotic Englishmen against the falsehoods and slanders of the Pro-Boers; stigmatise the anxiety which many feel at the depletion of the country's defences as "the spirit of militarism"; assure their readers that they have nothing to fear from the hostility and ambition of Germany; charge those who draw attention to that danger with "jingoism," and call the desire for the closer union of the Colonies with the Mother Country "a false patriotism."

All this, accompanied by a show of piety, and the support of certain Protestant principles, is well calculated to deceive many, and induce them to support a policy which has for its object the ruin of their country. There can be little doubt, in short, that Protestantism has been made a good deal of use of as a "*stalking horse*," under cover of which an "anti-English and Socialist policy is advocated." This, if successful, would be the triumph of Jesuit ambition, and the Jesuits are well aware that the attention of most Protestants, being wholly directed towards opposing the sacerdotal pretensions and superstitions of Rome, there is little danger of their suspecting their equally deadly plot to crush Protestant Britain by means of the Social Revolution and the sword of Germany. Therefore, while it is most necessary to protest against sacerdotalism and superstition, the chief and most imminent danger which now threatens us is the downfall of Britain and the triumph of Socialistic Atheism. For the success of the Atheistic revolution, which the Jesuits are striving to bring about, would, as already pointed out, probably place them in supreme power as the priesthood of the religion of the future, which is to be based on the

¹ Letters to *The Standard*, July 14th and 25th, 1908.

rejection of the Bible and Christianity. Such a result would not only bring terrible distress to the whole nation, but would subject Protestant Christians to an Atheistic tyranny far more bitter and sweeping than that of the Romish Inquisition.

The efforts of the Nonconformist ministers who wish to deplete the Army and Navy and prevent measures being taken for defence against foreign invasion, are naturally welcomed by those who, having lost all real belief in Christ and in the Word of God, are animated by a spirit of revolt against the powers ordained by God. Indifferent to the welfare of their country and countrymen, they only regard the military forces of the country as upholders of law and order, and of the rights of property which they wish to overthrow, and therefore as an obstacle to their ambition.

Besides these, there are many of those sentimental religionists who, being guided only by their own superficial ideas of right and wrong, are easily led to support anti-militarism as a form of righteousness. Being always ready to support any travesty of piety, which enables them to pose as holier than other people, they are particularly attracted by the hypocritical piety of turning their countrymen's cheeks to those who smite them, when it is not they themselves who have to suffer; and they are equally ready to advocate the depletion of the country's defences, because in so doing they are filled with a self-complacent sense of superior piety as the opponents of "the wicked spirit of militarism."

So far do they carry their opposition to any measure for the defence of the country, on the plea of opposing militarism, that some have even condemned rifle clubs for training the civilian population for the defence of the country in case of invasion, pretending, forsooth, that it would demoralise their characters! They might equally condemn King David for having Israel taught the use of the bow in order that they might defend themselves against their enemies.¹

¹ 2 Sam. i. 18.

It is perfectly true that military training and discipline, by the self-restraint, respect for law and order, and the manliness of character which it produces, is not the kind of soil in which a false piety and sickly sentimentalism can take root and flourish, but it is the soil which is most receptive of truth and true Christianity. This has been illustrated in the case of our seamen and soldiers, and those who in actual war suffered constant hardships and were constantly brought face to face with danger and death. These things brought out in them all the nobler qualities of human nature, patience, endurance, kindliness, and self-sacrifice; for the stern realities of life and death open men's eyes to the true nature of cant and hypocrisy, and prepare them to accept with eagerness truth and true righteousness. The same is more or less true of the working-man, with whom a religion of sentiment and cant has little effect. It is only those who have little or no experience of the stern realities of life, whose lives are spent in pleasure, or in the pursuit of their own selfish interests, or who are blinded by a false Christianity, who are deceived, and willingly deceived, by a piety of cant and false sentiment. If it is possible for their eyes to be opened to its unreality and hypocrisy, it will only be by the discipline and experience of hardship and affliction.

In short, it may be said that the only way to arrest the moral and religious decay of the nation and open the eyes of those whose conscience is now blinded by a false religion and hypocritical piety, is for them to be forced to experience personally the horrors and hardships of war. For the stern discipline of war undertaken in a just cause, such as defence of their country, would wither up and sweep away this false piety and sickly sentiment, and prepare the hearts of multitudes to listen to and receive the truth.

War is one of God's four sore judgments, but terrible as it is, it is an affliction which purifies and ennobles the nation subjected to it. "*I found*," said Ruskin, "*that all great nations learnt their truth of word and strength of*

thought in war; that they were nourished in war and starved by peace; taught by war and deceived by peace; trained by war and betrayed by peace; in a word they were born in war and expired in peace."

The anti-English party which came into power through the Nonconformist vote, obtained by falsehood and misrepresentation, have effected the triumph of Rome's policy by placing the British in South Africa under the power of the Boers and Dutch. Nevertheless the latter, who have profited by this, do not hesitate to express their cynical contempt of those by whom the result has been attained.

Speaking of the constant interference in affairs of the Colonies and the spirit of disunion which the anti-English party have generated, one Boer writer says: "Everywhere the word 'separation' has become common, and 'The United States of Africa' will not be the only sovereign power to sever its connection with a dissolving Empire inhabited by people who are too apathetic and too self-indulgent to undertake the highest and noblest duty of citizenship, viz., military training. Colonials only feel contempt for those British politicians and poltroons who decry compulsory military training and the maintenance of a powerful Navy. You shut your eyes to every real danger, and therefore you will disregard my warning that the formation of the United States of South Africa will be but a stepping-stone to union with another nation—not British—which needs a magnificent field of work for its prolific, industrious, thrifty, and patriotic population, all of whom are trained fighting men.

"A few more months of Liberal misrule and down goes the British Empire in a sea of blood. Then the free-born Britons who scorn military service may perhaps wake up, but it will be too late. The Briton will have to wear another uniform—not British—then."¹

¹ Letter of a Boer in Cape Colony, *The Standard*, December, 1906.

CHAPTER XVII

JESUIT INFLUENCE IN THE NONCONFORMIST CHURCHES

WE have seen that some of the principal leaders of Nonconformity have perverted Scripture and Christianity and blasphemed the name of Christ in order to obtain supporters to a worldly and unrighteous policy opposed to the welfare and prosperity of their country and Empire.

They have sympathized with and supported sedition and rebellion in various parts of the Empire, and are the friends and warm supporters of Atheistic Socialists, whose object is to excite sedition and revolution, overthrow religion and the institutions of the State, and bring about the fall of the British Empire.

They are equally the friends of Irish Roman Catholics and supporters of Home Rule, which will place Ireland under the dominion of Rome and make it a gathering place for the enemies of Britain; while it will hand over the Protestants and Nonconformists in that country to the mercy of the Irish priesthood.

Their unreasoning and inveterate hatred of Mr. Chamberlain and bitter animus against Tariff Reform is wholly inexplicable on any principle of religion, or as having any bearing on the interests of Nonconformity. But it is in strict keeping with their anti-imperial and revolutionary policy of which Mr. Chamberlain was one of the most powerful opponents, while Tariff Reform and Colonial Preference would tend to solidify the Empire and remove the chief causes of discontent, which it is the object of the revolutionists to inflame.

These Nonconformist ministers have also been the fore-

most in endeavouring to prevent any effective measures being taken for the defence of the kingdom and empire, and for this purpose have made use of hypocritical travesties of Christian precepts.

They have also used every means to weaken our hold on South Africa and separate it from the Empire.

Finally, they have sought to undermine the doctrines of Christianity and thus overthrow belief in the Bible, the effect of which is to destroy all protest against the superstitions of Romanism, to produce Atheism and its accompanying lawlessness, and, by creating a spirit of revolt against rulers and governors and the upper classes, divide the nation against itself.

In all these things, whether in ignorance or designedly, they have been forwarding the avowed ambition of Rome, and in support of their anti-English policy they have been the foremost in propagating the very falsehoods and calumnies of the Jesuits, while, in their religious tyranny towards members of their congregations who refused to support their policy, they have adopted the very methods of the priesthood of Rome.

The anti-English spirit would seem to have first originated with, and been chiefly nourished by these ministers. From the first, they opposed the Boer war, and denounced it from their pulpits as "a wicked war," "a war of aggression" which they pretended would be followed by the loss of liberties at home; although they must have been fully aware that the war was a war of aggression on the part of the Boers themselves, that it was the result of a long cherished ambition to drive the British out of South Africa, and that the Boers had been making vast preparations for it years before, counting upon the assistance of Germany and a possible coalition against us of European powers, whose hatred had been inflamed by the slanders propagated by the Continental press under the control of the Vatican and the Jesuits; and these slanders were first propagated in this country by the Nonconformist ministers themselves, either from the pulpit, or through the medium of the Pro-Boer papers.

Not only did they deny the outrages and cruelties of the Boers upon defenceless British men and women, the barbarous torture of natives who were suspected of friendliness to the British, the wanton destruction of British homesteads and property in Natal, the shooting of wounded men at Kimberley in cold blood, the treacherous use of the white flag, but they brought charges against the British of doing the very things of which the Boers had been guilty, and while denouncing every measure of the Government for bringing the war to a successful conclusion, used every argument to encourage the Boers to continue their resistance and to prolong the war.

The *Scotsman* writes of Dr. Clifford: "He does not hesitate to say and print for the perusal of the Boers things which are boldly untrue. He says, for example, that our Government is unwilling to make peace, that it is incapable of carrying on war according to the accepted rules of fair fight, that it has advanced from illegality to illegality, that the policy of our Government is the extermination of the Boer as far as it can be effected, and when that fails, he is to be banished and his property confiscated."¹

The charge of "methods of barbarism" made use of by Sir Henry Campbell-Bannerman appears to have been supplied by another Nonconformist minister, while from many of the pulpits in Wales Mr. Chamberlain was declared to be a traitor to his country, who had started the war and kept it going in order that his relations in the gunpowder trade might fill their pockets. All these and other calumnies, although fully exposed at the time, are being reiterated or implied by them.

When the Boers were beaten these Nonconformist ministers, *in combination with Ritualist and Romanist priests*, issued a manifesto which, as the *Scotsman* remarks, was a direct incentive to the Boers to continue the war, and was recognised as such, and protested against by one of the few truly Christian ministers of the Dutch

¹ *Scotsman*, August 15th, 1901.

Church in South Africa as "furnishing arguments to the leaders of the Boers to continue the war."¹ Failing to effect this they sought to induce the Government to make peace on the Boer terms,² which would have given the latter every facility for renewing the war with a better chance of success on a future occasion. This, as we have seen, was the final object sought to be attained by the Pro-Boers, and was clearly based on the hope that the racial hostility of the Boers and Dutch might yet be inflamed and utilized for the purpose of depriving us of South Africa. In accordance with this, we find the Rev. Page Hopps writing to the Boers that they had been "the victims of a great crime in the *conspiracy* against and *assault* upon your two most interesting Republics," and reminding them that "this world is a world of constant change, and that Africa for the Afrikanders may yet describe the ultimate result."³ His letter is an instance of the way in which these Clerical Patriophobes, in suave and unctuous language, charged the British with the very conspiracy that, for years, the Boers had been forming to drive the British out of South Africa, and with the very assault which the Boers themselves were the first to make upon Natal.

The chief hope of the Pro-Boers for wresting South Africa from the Empire lay in the return of a Radical Parliament to power. Mr. W. T. Stead, during his visit to South Africa, nearly two years before the last General Election, made an inflammatory speech at Stellenbosch in which he condemned the Cape Government *for not opposing the landing of the British troops who were sent to defend the Colony in 1899*, urged the Afrikanders to speak of the Orange River Colony as the *Orange Free State*, asked them to sing the "Volkslied," and finally encouraged them to place their hopes in a Radical Government which, he prophesied, would come into power with a majority of

¹ The Rev. Mr. Botha, *Daily Telegraph*, September 28th, 1901.

² *Scotsman*, August 15th, 1901.

³ *Daily Mail*, June 19th, 1902.

100 to 150.¹ Such an attitude was only what we might expect from one who by slander and misrepresentation sought to imbue the French with hatred of his own country.

The foretold result has taken place, and it has been due chiefly to the Nonconformist vote, directed, as we have seen, by Nonconformist ministers who perverted Scripture and Christianity to their purpose, and made free use of calumny and misrepresentation. Nor has the Government, or rather the party behind the Government, failed to fulfil Mr. Stead's anticipation. For they have taken every means to give the Boers and Dutch the paramount power in South Africa, and every facility for wresting, at some future date, the country from the British Empire, which is simply to carry out the original design of Rome and the Jesuits.

Mr. Stead's confident prediction suggests that he was fully aware of the means that were to be taken to render a large number of the Nonconformists subservient to this policy.

The main cause of their success was the Chinese Slavery lie which was first promulgated by them, and also by certain Ritualistic bishops of the Church of England.² Dr. Clifford, who was one of the first propagators of this falsehood, stigmatized Chinese labour as "building the Empire on the blood of souls." "It is a wanton iniquity," he said, "it is a shuffling of the meanest kind to say that it is not slavery. Let Britishers bring to a speedy and final end this return to barbarism."³

The absolute baselessness of this calumny has been shewn by Sir West Ridgeway,⁴ and if there was absolutely no foundation for the calumny, what was the character and motive of those who originated it?

¹ *Daily Telegraph*, April 21st, 1904.

² Mr. Birrell, when defending himself against the charge of making use of the Chinese Slavery lie at the elections, quoted Dr. Gore and an archbishop as his authorities. Speech, February 22nd, 1906.

³ "John Chinaman on the Rand," *Daily Mail*, February 22nd, 1906.

⁴ *Ante*, pages 209, 210.

It is worthy of note also that, after the exposure in this country of the falsehoods concerning Chinese slavery, they should have immediately reappeared in China in a still more exaggerated form for the purpose of stirring up the hostility of the Chinese against the British, and we find the Chinese themselves stating that their authority for these lies was *Professor Clifford*!

Dr. Clifford was also one of the chief promulgators of the slanders against our soldiers during the South African war. But it is a characteristic tactic of Pro-Boer and Socialist agitators that they invariably accuse their opponents of the very methods in which they themselves are adepts. Dr. Clifford does the same, as in the case of the defeat of the Socialists in the London County Council Elections, in which he accused the anti-Socialists with a wealth of invective of every sort of calumny and falsehood. He said, "The return of the Moderates was due to a campaign of slander and lying unprecedented in England. Never has there been such colossal fertility in falsehood. The organisation of shameless mendacity by suggestion and suppression was perfect and entire, wanting nothing," &c.¹

There was apparently no foundation for this sweeping denunciation, and if not, it was merely on a par with his statements concerning Chinese slavery and the South African war.

We need hardly be surprised that these Nonconformist ministers should have sympathized with the Zulu rebels, whose rising in Natal, the one thoroughly British Colony, would, if successful, have been the final blow to British supremacy in South Africa. Hence the wrath of these ministers at the prompt way in which the British in Natal met the rebellion by the execution of the Zulus who had been guilty of the barbarous torture and death of Englishmen.

Thus the Nonconformist Socialist, Dr. Aked, venting his anger upon the clergyman who, in accordance with his Christian office, addressed these Zulus before their

¹ Sermon, New Year's Day, 1908.

execution, said that "he hoped they would despise him and his religion and his God."¹ Dr. Aked's sympathy with the rebels and the vindictive animus which he betrayed by this remark against men of his own race who were face to face with a danger threatening the destruction of their homes, their wives, and children, by a foe practised in the art of torture, was, to say the least, passing strange.

As these Nonconformist ministers have been carrying out the policy, and using the weapons of Rome and the Jesuits for the downfall of the British Empire, and as their aims are apparently identical with those of Rome, it might be expected that they would constantly be found associated with the adherents of that Church. This is the case. The *Daily Telegraph* drew attention to "the evidence of a secret compact made between the Irish Roman Catholics and the Radical Nonconformists on the subject of Catholic education, whereby a special provision was to be made for Catholic schools; to the report that Mr. Bryce was prepared to endow a Catholic University, and to the confederation of Catholic members with Nonconformists like Dr. Clifford."² This was also the case with the manifesto in 1901 inciting the Boers to continue the war, the signatories to which were these Nonconformist ministers and *Roman Catholic and Ritualist priests*.³

Again, at the last General Election, we find Dr. Clifford as the chief supporter of the Roman Catholic member for South Monmouthshire, and addressing from the Roman Catholic platform a large meeting in his favour. This and other instances of sympathy with Roman Catholics naturally caused the *Daily Telegraph* to express its surprise that "the Nonconformist, Dr. Clifford, should so constantly be found as the associate and supporter of Roman Catholics."⁴

We may also mention Dr. Whyte, of Edinburgh, who,

¹ Speech of Dr. Aked, reported in a Manchester paper. Letter by a Wesleyan to *Daily Mail*, April 25th, 1906.

² *Daily Telegraph*, January 17th, 1906.

³ *Scotsman*, October 15th, 1901.

⁴ *Daily Telegraph*, January 17th, 1906.

like Dr. Clifford, was one of the principal signatories of the manifesto to the Boers. He published a book a few years ago full of eulogies of Cardinal Newman, a man who, by the use of subterfuge and deceit, was one of the most successful agents of Rome in perverting the Church of England. Yet this is the person whom a Nonconformist minister and professed Protestant regards as "a saint who inspires him with admiration, hope, and love!"¹ Such sympathy with a teacher of religious error is, according to the Apostle John, an evidence of moral identity.²

We also learn that the Socialist preacher, the Rev. R. Campbell, whose anti-Christian doctrines and principles are cordially supported by Dr. Clifford, was lately received in audience by the Pope, to whom he knelt in audience, kissing the Pope's ring in token of his allegiance.³ We are not surprised, therefore, that he should be a warm advocate of the union of the Churches of Britain with that of Rome, which has for years been the great ambition of the Ritualists.

It is also significant that the *Roman Catholic* Home Ruler, Mr. Dillon, was invited by Mr. Silvester Horne to lecture in Whitefield's Tabernacle. A few years before Mr. Horne had attended a lecture by Mr. Dillon and took part in *the outburst of applause* which was produced by Mr. Dillon's reference to the number of British soldiers slain in the South African war! As remarked by one writer to the *Standard*, the sympathy between the two was shown by "the willingness of both at all times and in all places to preach down the British Empire." Mr. Horne introduced Mr. Dillon to his congregation by saying that he had admired Mr. Dillon for twenty years.⁴

Such an alliance between Nonconformists, once the bulwark of Protestantism, and Irish Romanists, who are

¹ "Newman," by Alexander Whyte, D.D. Oliphant, Anderson, and Ferrier, Edinburgh. See review by the *Christian World*, December 5th, 1901.

² 1 John 10-11. ³ The *Christian World*, May 5th, 1904.

⁴ Letter by "Nonconformist," *The Standard*, July 17th, 1908.

the bitter enemies of Great Britain and of Protestantism, would have been inconceivable and impossible not many years ago, and would be still utterly repudiated by every true Protestant Nonconformist. As in the case of Dr. Whyte, we must also conclude that Mr. Horne, the friend and admirer of an anti-Protestant hater of England, whom he invites to speak in his own house of God, must, in his heart, be a participator in his principles and a sympathiser with his religion.

The above are some of the instances of a strong sympathy on the part of certain prominent Nonconformists with Rome and Romanists, and it is evident that those in whom this sympathy exists would be peculiarly open to Jesuit influence and liable to become the zealous allies, or it may be, ignorant tools of that Society. It is possible that many Nonconformist ministers have merely followed the lead of the few, and have accepted, without question, the falsehoods and misrepresentations which have been the cause of their anti-English attitude. It may be, therefore, that such persons, if they recognised that they had been made tools of by the Jesuits, would change their policy and opinions, but this would certainly not be the case with those who have been designedly acting in their interests.

The hundred and odd members of Parliament referred to by the *National Review*¹ have been the foremost supporters of the anti-English and revolutionary policy which is in such striking accordance with that of Rome and the Jesuits; and as they obtained their seats chiefly through the slanders and misrepresentations propagated by these Nonconformist ministers, we must conclude that they represent the aims and policy of those ministers rather than the views of their own constituents, who were more or less deceived.

The opposition of these members to the Bill for the inspection of Convents is therefore significant. Mr. T. L. Corbett introduced a motion in Parliament, June 26th, 1906, calling attention to the enormous increase of

¹ *Ante*, pages 208, 209.

convents and monasteries in Great Britain since the year 1850, and to the fact that, while in every Roman Catholic country they were subject by the Government to inspection, they were free from any supervision in this country. That this should be the case in Protestant Britain only, and not in Roman Catholic countries, is in itself an anomaly, and the stories of the cruelties and deceits and immoralities practised in these houses, both in this country and on the Continent, which from time to time have been exposed, are ample justification for the Government supervision which is exercised in every country but our own. The indignation excited among British Protestants by this state of things is well known, and has constantly called forth their protest. One would therefore have thought that a Bill like that mentioned, suggesting the advisability of the supervision of these houses, would have been warmly welcomed by the members of a Parliament, the majority of whom are representatives of the Nonconformist bodies, once the backbone of Protestantism. But the very contrary was the case. The whole anti-English party, who obtained their seats by means of the Nonconformist vote, were the foremost in opposing the Bill, which was rejected by 231 votes to 72. It would appear from this, that these representatives of Nonconformity, and the anti-Englanders generally, are *among the staunchest supporters of Rome!* Mr. Corbett introduced a second Bill for the same purpose in June, 1907, but it was again rejected on February 25th, 1908, by a majority of fifty, and among those who opposed it were prominent Nonconformists and Socialists and the whole anti-English party.

A further evidence of the close sympathy of this party with Romanism, was the Bill introduced by Mr. Redmond for doing away with all Roman Catholic disabilities, together with that portion of the Coronation oath which secures the Protestant succession to the throne. This also was supported by the anti-English party and by many Nonconformists.

In addition to the Socialists, forty Radical members,

representing for the most part the anti-English party, voted in favour of the Bill, while on the other hand no less than forty-three Unionists voted against it, which, considering the weakness of the Unionist party and the small numbers of all parties present on the occasion, indicates that the bulk of the Unionist party is strongly Protestant. It is also a further proof that Rome has warm adherents among the Revolutionary and anti-English party.

A considerable portion of the editorial staff of the leading Pro-Boer and Radical papers are Roman Catholics, and we may be certain therefore that there are also Jesuits on those staffs, although of course they do not disclose their identity. We might therefore expect that these papers, even while professing certain Protestant principles, would gradually and cautiously seek to influence their readers in favour of Romanism.

As an illustration of this we may refer to an attack made by a Radical paper on "*Rome and Germany*," not for exposing the character and designs of the anti-English party, but for exposing the designs of Rome and the Jesuits while, at the same time, it warmly defended modern Romanism.

It would seem, in short, that although their real principles are as opposed as the poles, Rome and Radicalism are at present allied. It is simply an evidence of the success of the Jesuit policy of making use of the easily deceived masses for the furtherance of their sinister designs.

As already remarked, protest against Rome is practically dead among many of the Nonconformist Radicals, and their antagonism to the Church of England is simply due to the spirit of revolt against any form of power and superiority. Their animosity is similar, in short, to that displayed by the French Revolutionists towards the priesthood of Rome, but is different in this respect, that the British revolutionists have not the grievous wrongs and tyranny to complain of which the French had suffered at the hands of their priesthood.

On the other hand, the priests of Rome in this country,

unlike those of the Church of England, have no visible power or authority and do not therefore excite Radical animosity, and it has not therefore been difficult to engender among many Radicals a feeling of friendship and sympathy for a religion and people in which they see no harm. This result is also greatly assisted by the priests themselves, who take every opportunity of gaining the confidence and earning the gratitude of the lower classes.

By these means the sympathies of a large number of Radicals have gradually been enlisted in favour of Romanism, and nowhere is this so evident as in certain Nonconformist communities.

It was said that some Protestant members of Parliament refrained from voting in favour of Mr. Corbett's bill for the inspection of convents *lest they should offend their Nonconformist constituents*. It may also be mentioned that at a lecture given in the Congregational Church at Tooting by Mr. D. Stevenson Hyslop on the errors of Romanism, it was stated that the remarks of the speaker were not by any means unanimously approved, and that the subject was likely to give offence to many. If so, we must conclude that these Congregationalists are not only *not* opposed to Romanism, but are inclined to be offended at anything said against it! *The Weekly Mail*, which reported the lecture, also gave expression to its disapproval of it by entitling it "*Extraordinary Attack on Roman Catholicism*."¹

On another occasion, the Rev. G. Armstrong Bennett was "savagely rebuked by a Wesleyan Methodist for stating that Romanism was a system of baptised heathenism masquerading under the Christian name." Yet this is simply a statement of fact, for, as acknowledged by many Romanists themselves, there is hardly a rite or doctrine of that Church which is not derived from Paganism.

Mr. Bennett was also attacked in the *Methodist Recorder* by Mr. George A. Macdonald, a professed Protestant, who warmly defended the Roman Catholic Church, saying,

¹ *Weekly Mail*, May 25th, 1907.

1st, that the British Churches are merely offshoots of it ; 2nd, that we owe the Bible to it ; 3rd, that its religious belief is practically identical with that of the Protestant Churches ; 4th, that, even if some errors and superstitions exist, the Church of Rome itself must not be judged by them. ¹

A more Jesuitical misrepresentation of fact can hardly be imagined. 1. Christianity existed in Britain long before it was *perverted* by Romanism in the sixth century by the monk Austin, and Protestant Christianity, so far as it has not been perverted, is the product of the Reformation, not of Roman Catholicism. 2. We derive the Bible, not from Rome, but from the early Church before it was corrupted by the errors and idolatries of modern Romanism. 3. The religious belief of the Protestant Churches is diametrically opposed to, and a protest against the superstitions and idolatries of Rome. 4. Those superstitions and idolatries are not the belief and practice of a few, but are the authorised teaching of the whole Roman Catholic hierarchy. Yet Mr. Macdonald's misrepresentation met with no protest whatever from the "Protestant" editor of the *Methodist Recorder* !

We may also refer to a letter to the *Church Times* of December 13th, 1907, by the Rev. Richard Lee, a Congregationalist minister, in which he makes a scathing attack on *The Protestant Alliance* and strongly defends Ritualism. He holds up to scorn, and contrasts with the devotion and earnestness of many Ritualists, the unspiritual religion of many Protestants. But he fails to recognise that devotion to error, however earnest, can never produce true righteousness, and that the Protestant who opposes Ritualism and superstition, although he may fall short of true Christianity in its highest sense, is nearer the Kingdom of Heaven than those who support them (Mark xii. 33, 34).

These facts should be taken into consideration by those honest Nonconformists who find themselves associated with and give their support to men who, instead of being

¹ Reported in the *Protestant Alliance Magazine*, October, 1907.

opponents of Romanism, are more or less in sympathy with it, are the allies or tools of the Jesuits, and are friends and supporters of Atheistic Socialists and of those who seek to bring about revolution and the downfall of their country.

It should also be remembered that the dangers which threaten this country at the present day are not merely the perversion of Protestantism by Romanist doctrines and ritual, nor is it only the downfall of the nation and empire which the anti-Englanders and revolutionists are doing their best to bring about, but it is also the attainment of supreme power by the Jesuits through the assistance of the proletariat and the triumph of revolutionary Atheism, the red spectre which is to overwhelm the nations in blood during the last days.

We have seen how greatly Romanism must have leavened Nonconformist belief, and it indicates the presence of many secret agents of Rome in the Nonconformist communities who have obtained positions of influence in the Churches, or on the staffs of Nonconformist journals, for the purpose of cautiously advocating the religion, and forwarding the designs of Rome.

Rome has made every effort to pervert the Church of England by introducing, little by little, Catholic ritual and superstition through the agency of false teachers, whose methods of secrecy and deceit are in exact accordance with the instructions given by the Council of Trent to the Jesuits, and no one can doubt that at the present moment many of the English clergy are members of that Society, while the great success of their efforts is only too evident. It would be the height of folly, therefore, as before remarked, to suppose that Rome has not made similar efforts, by means of similar agents, posing as Protestants, to pervert the Nonconformist Churches. The accomplishment of this perversion is also the hope and ambition of the Romanising clergy in the Church of England.¹

¹ *Ante*, pp. 8, 10.

We see the fruits of their efforts, not merely in the cessation of protest against Romanist superstitions, and the actual support of Romanism by many, nor is it only in the general growth of scepticism and unbelief, and the prevalence of a spurious piety which has taken the place of true righteousness and love of the truth ; but these fruits are chiefly seen in the support given by the Nonconformist Churches to a Socialist, Revolutionary, and anti-English policy, opposed to their own good and to the welfare of their country, and by which they are simply carrying out the hostile ambition of Rome.

It is in this respect, rather than in the adoption of Roman ritual and superstition, that we see the great change which has taken place in Nonconformist religion, and this Socialist and anti-English policy was clearly better adapted to Nonconformist sentiment and less likely to create offence than anything like excessive ritual, to which they are traditionally hostile. At the same time, the introduction of a spurious piety has prepared numbers of Nonconformists to regard with sympathy and affection the similar piety of the Romish devotee, and has done much to bridge the gulf between an effete Protestantism and Romanism.

Moreover, the introduction of Romish doctrine and ritual in the Nonconformist churches has not by any means been neglected.

Much of the ritual and doctrine of Rome has been cautiously introduced here and there. The old doctrines of salvation by grace, which were the central feature of Nonconformist faith, are, not only seldom preached, but vehemently condemned by many, and Arminianism, or the doctrine that salvation is primarily dependent on man himself, is substituted for them. In the Congregational hymn-book the Lord's Table is called an Altar, and the real presence in the Sacrament is either openly inculcated or insinuated. In the Baptist hymn-book the Lord's Table is called an Altar throne. There are anthems for memorial services, which, as in the case of the early Church, prepared the way for prayers for the dead and

ultimately for the worship of the saints, or the spirits of the pious dead. Prayers for the dead are also directly taught by the Congregationalists as in the hymn,

Dear thoughts that once our union made,
Death does not disavow ;
We prayed for them while here they stayed,
And what shall hinder now ?

Our Father, give them rest alway
And portion with the blest ;
Oh pity where they went astray,
And pardon e'en the rest.

There are also Communion anthems, one of which is a translation of the Romish "*O Salutaris Hostia*," sung in the Mass previous to the blessing of the consecrated Wafer, while another is a translation of the "*Ave Verum*," sung after the consecration of High Mass. Baptismal regeneration is also implied in these hymns, while there are Litanies for Penitence, anthems for Ash Wednesday, Holy Week, Lent and Saints' days, all of which are of Romish origin and borrowed by Rome from Paganism, and were repudiated for that reason by the Reformers, the Puritans, and the old Nonconformists.

The sign of the Cross, which is of purely Pagan origin, and was one of the principal things which caused the separation of the Nonconformists from the Church, has also been introduced.

In a Baptist Cathedral at Paisley, costing £500,000, the East end is sumptuously decorated as in Ritualistic Churches, and there is an altar of *hewn stone* approached by seven steps, decorated with flowers, and an "*agnus Dei*" in the centre, and there is a surpliced choir (compare Exodus xx. 25, 26).

It may also be remarked that Mr. Runciman, M.P., speaking in the House of Commons, referred to the doctrine of "*Baptismal Regeneration*" as the doctrine of the Baptists, which, he said, they did not wish to force upon other people.¹ Now this is a doctrine of the

¹ Letter by "Nonconformist," *The Standard*, July 2nd, 1908.

Church of Rome and the Anglican High Church, against which Evangelicals, both within and without the Church of England, have always protested, as being one of the foundation errors of Romanism, and one upon which the whole principle of "Catholicism" is based. For denying it the Baptists, in particular, were persecuted and put to death in the days of the Reformation. Yet it is evident, from the importance now attached by Baptists to adult baptism, that it may not have been difficult to gradually introduce it among them as one of the most effective means of undermining their Protestantism.

It would also appear that the Churches in which these innovations have taken place, are, nearly in every case, those of the Baptists and Congregationalists, and that the Nonconformist ministers who are doing their best to undermine the doctrines of Christianity, and to advocate revolutionary and anti-English principles, belong to one or other of these two communities.¹

The same innovations are taking place in the Scottish Presbyterian Church.

At the Presbyterian Church of St. Giles in Edinburgh there is an elaborate altar covered with green and gold tapestry, and in other Presbyterian Churches the tables are draped to resemble Catholic altars.

At Craithie Church prayers for the dead were recently offered and the sacrament extolled after the manner of the Ritualists.

At the Presbyterian Church of St. Margaret, Barnhill, in Scotland, there is early communion and an altar with flowers and lamps, after the manner of the Romish and Pagan Rituals. The Virgin is also mentioned in prayer, and so are the faithful departed. Protest was indeed made by some of the congregation against these things, but without avail.²

It would appear, in fact, that there is "a movement in

¹ Letter by Mr. Joseph Bannister, *The Standard*, July 4th, 1908.

² Quoted from "Romanism in the State and Nonconformist Churches," by the Rev. F. Bickford Heard. W. S. Martin & Co., 45, Imperial Buildings, Ludgate Circus.

the Scotch Church, apparently gaining in numbers and influence, which has turned its back upon Protestant and Evangelical truth."

Several societies have been formed to aid this movement, amongst which may be mentioned "The Church Service Society" for the introduction of forms of prayer, the "Ecclesiological Society" for introducing *Symbolism* into public worship, and the "Scottish Church Society" for the defence of *Catholic* doctrine. It is stated of the latter: "Its aims and acts may be not unfairly described as designed to do for the Presbyterian Church in Scotland what the Tractarians did at Oxford." St. Cuthbert's Church in Edinburgh is mentioned as an illustration of the innovations which are being introduced. "Besides an elaborate chancel, choir stalls, prayer desk, lectern, &c., there is a large stone altar with a bas-relief group of images of full life-size behind, lighted up with electric light, and a crucifix above in stained glass. The sermon consisted of quotations from Cicero, Aristotle, and others, without a single reference even to the name of the Lord Jesus Christ." This service has been copied in other churches, and Professor Cooper says: "We have been approximating in many ways both in worship and doctrine," that is, to the Scottish Episcopal Church, the object being union with that Church. Concerning the latter Church, it is stated that "six out of its eight bishops belong to one or other of the Romanizing Societies established by the Ritualists in the Church of England," and that at the Episcopal Church of St. Michael's "a Guild of All Souls mass is conducted monthly, and confessions are boldly advertised in the Parish Magazine."¹

It will be seen from the above, that the methods adopted in the Scottish Presbyterian Church, hitherto the most Protestant of all Churches, are exactly in accordance with the instructions of the Council of Trent to the Jesuits for the Romanizing of the Church of England,

¹ Report by J. A. Kensit, in the *English Churchman*, June 16th 1908.

and with the principles advocated and carried out by Dr. Pusey and the Tractarians.¹

We may also gather, from the studied silence with regard to all reference to Christ in the sermon mentioned above, that the doctrines of Christianity are being quietly undermined in the Scottish Presbyterian Church in the same way as in other Nonconformist Churches. It is evident that, when this undermining process is sufficiently advanced, there will remain no barrier to the long sought-for union of the Churches of Britain with the idolatrous Churches of Rome and Eastern Europe on a common basis of unbelief.

Mr. Heard also mentions some instances of ritualism in other Nonconformist Churches.

Thus at Brixton Independent Church there is an intoned service, and the east end is separated from the body of the church by a Romish rood screen. In the church hall are many pictures of the Virgin and saints.

Again, an advanced Ritualistic Church furnisher lately received a letter from a Wesleyan minister requesting that his church should be fitted up exactly like a Ritualist church. "Choral evensong was announced to be sung at another, and at the Gothic Tabernacle, known as Christ Church, Westminster, there are twelve steps to the altar and a reredos, while a semi-choral celebration of the Sacrament takes place on the first Sunday in the month, and in the hymn-book is a hymn addressed to St. Michael and All Angels, which is nothing more or less than "worshipping of angels" (Col. ii. 18).

These are merely a few of the cases which have come under the personal notice of the Nonconformist minister from whom they are quoted,² and, as there must be many others, they are sufficient indication of what is taking place in the Nonconformist Churches generally, as well as a further and incontrovertible proof of the

¹ *Ante*, pp. 8, 10.

² "Romanism in the State and Nonconformist Churches," by the Rev. F. Bickford Heard.

presence of numerous Jesuits among the Nonconformist communities.

It is no wonder therefore that protest against Romanism has virtually ceased in many of the Nonconformist Churches, and that the conscience of numbers, being blinded by a false piety, they are easily led to devote all their attention to the attainment of selfish aims and to support measures for the ruin of their country and the furtherance of the ambition of Rome.

Finally, it is important to recognise the enormous influence exercised by the Press on public opinion, and which the Jesuits, by their secret agents, have never failed to take full advantage of for the promotion of their policy.

There are, in the first place, a large number of Roman Catholics who are employed as sub-editors or contributors to the leading public journals, a list of whom is given in the Catholic *Who's Who*,¹ and although there are English Catholics who are loyal and patriotic Englishmen and wholly opposed to the political designs of the Jesuits, there are numbers who are not so, but are wholly under the guidance and influence of Jesuit confessors, and therefore prepared to carry out in every detail Jesuit policy. This is clearly the case with the Pro-Boer and anti-English papers, before alluded to, which are under Catholic control and are practically organs of the Jesuits. Hence their opposition to Tariff Reform, their support of Socialistic and Revolutionary principles, their attempts to induce the Government to cut down the defences of the kingdom, their constant repudiation of any danger from German hostility and ambition, and their virulent abuse of every patriotic Englishman.

The Jesuits are also able to exercise a powerful and sinister influence on the public by means of *secret* members of the order, who, by their talents and erudition, obtain important positions on the staffs of every public journal of importance. This undoubtedly has been one of the

¹ Article by A. le Lievre, Secretary to the Protestant Press Bureau, *The Vanguard*, February, 1908, pp. 9, 10.

principal means made use of for leavening Nonconformist opinion, and we see evidence of their presence, not merely in the anti-English bias of certain Nonconformist journals, but in the expression of praise and admiration for Roman Catholic piety and devotion which these journals hold up for imitation by their readers.

The influence exercised by the Jesuits in this way is equally seen in the attitude constantly adopted by a considerable section of the general Press which is not avowedly Pro-Boer or anti-English. It is seen sometimes in the cautious advocacy in articles and reviews of socialistic, revolutionary, or Romanist principles, but more generally in the denial of any necessity for taking exceptional measures for the defence of the country, in the misrepresentation, without actual falsification, of its existing defences, and in the deprecation of every warning regarding the German danger. All this, advocated in moderate language, and with an appearance of fairness and just discrimination, has had the effect of completely hypnotising a large portion of the nation.

The apathy with which most people regard the danger that threatens the country has the appearance of a moral blindness judicially inflicted, and the moral conveyed by the allegorical painting of Gilbert Holiday depicting a sleeping Parliament while the handwriting on the wall pronounces its fate¹ might more fittingly be extended to the whole nation. But when a large portion of the Press are crying "Peace, Peace, when there is no Peace," this is only what we must expect and with it the accompanying doom—*Mene Mene Tekel Upharsin*.

¹ See illustration in the *Graphic*, November 21st, 1908.

CONCLUSION

THE evidence collected in the foregoing pages seems to be incontestable proof that a vast conspiracy has been going on for years beneath the surface for the purpose of bringing about the downfall of the British Empire. This is the avowed ambition of Rome and the Jesuits, and there cannot be any doubt that the latter, banished from other countries and concentrated in this country, have been devoting all their secret energies, resources, and astuteness to the accomplishment of this purpose. The means which they use to attain their ends is to secretly foment revolution and sedition by undermining the religious belief and the moral character of the people ; by sowing the seeds of atheism ; by working upon the discontent of the working-classes, and by imbuing them with envy and hatred of the upper classes and of all law and order in order to divide the kingdom against itself, and by using other means to weaken and disintegrate the Empire and prepare the way for its downfall. At the same time, their plan is to obtain a powerful body of adherents devoted to their policy, or as their unsuspecting tools, in every class and order of Society and every public office, and on the staff of every journal of importance, in order to direct and influence public opinion, and to blind the people to the true purpose of the means they are themselves taking for their own ruin. Finally, the weapons of their warfare are calumny, falsehood and misrepresentation, and the propagation of subtle fallacies to deceive the ignorant.

We see the fruits of their activity in the attack which is being made on the truth and authority of the Bible, belief in which has hitherto been the foundation of British

liberties and prosperity ; in the consequent growing unbelief and infidelity and its accompanying lawlessness ; in the growing selfishness and love of pleasure ; in the decay of patriotism and hardihood ; in the opposition to every measure for the country's defence, under the hypocritical plea of opposing " militarism " ; in the perversion of true religion ; in the substitution of cant and a false sentimentalism and emotional piety for the love of the truth and true righteousness ; and in the increase of Romanism itself and the growing popularity of those appeals to the senses and imagination which are the secret of its fascination.

We also see, coincident with the return to Parliament of a powerful party devoted to an anti-English and revolutionist policy, and elected by means of falsehood, the appearance on the scene of a powerful revolutionary society, hitherto kept in the background, and the simultaneous outburst of rebellion and sedition in every part of the Empire. *These facts are strong indications of a secret and carefully prearranged plan.*

We see, in short, the destinies of the nation more or less at the mercy of a party seemingly devoted to the policy of Rome and the Jesuits, and receiving the strenuous support of certain leaders of religion who sympathise with Rome ; a party which is animated by hatred of their country and countrymen ; opposing everything which might mitigate the discontent of the masses or conduce to the prosperity of the Empire ; seeking to overthrow the institutions of the State ; to weaken and undermine the strength and efficiency of its defences and to blind the nation to its danger ; sympathising with sedition and rebellion, and opposing their own countrymen in our oversea dependencies ; and withal, making free use of calumny and misrepresentation, the special weapons of the Jesuit.

It has always been inconceivable to most people how Englishmen could be enemies of their own country and be actuated by a seemingly causeless hatred of everything which conduces to its power and prosperity. What

benefit can they hope to gain by the ruin of the Empire ? The excuse of ignorance and blindness may indeed be made for the unreflecting multitude who are misled by the sophistries of their teachers, but this excuse cannot be made for the leaders ; nor can the plea of party animus account for the fact that they, and they only, *invariably* make use of falsehoods and misrepresentations to support their aims, and that those aims are for the ruin of their own country.

But this action is perfectly explicable when we consider that they are carrying out in every detail the policy of Rome and the Jesuits for the overthrow of the British Empire ; that the Jesuits banished from every other country as enemies of, and the authors of sedition and rebellion in, those countries, are now concentrated in Britain ; and that their policy is to insinuate themselves into every class and order of the State and Society as sympathisers with the people they are seeking to ruin, in order to obtain among them agents for carrying out their ambition. It is folly, therefore, not to conclude that those, although Englishmen in name, who are foremost in bringing about that ruin, are either members, or affiliated members, of that Society, or are those whose vanity, ambition, malice, envy, or cupidity have been so worked upon by the Jesuits that they have become their ignorant but willing agents—" *political meddlers who are ignorant and unsuspecting enough to become our tools.*"

The statement of Ranke concerning the Jesuits in Belgium may equally apply to Great Britain : " By controlling the elections they rule the chambers, and by the chambers they govern the kingdom." ¹

Britain at the present moment is governed by the Jesuits, her most bitter enemies, while by their secret control of the Press they are able to blind a large portion of the nation to the true purpose of the measures which are being taken for its ruin.

What is to be the end of these things ?

¹ *Ante*, page 87.

"There is nothing hid which shall not be revealed," and the time will no doubt come when the agencies by which so many are blinded and deceived will be made manifest. But it seems evident that a large proportion of those who are deceived are self-deceived. They are deceived because the deception appeals to their envy, vanity, greed, or other selfish passions, while numbers gladly accept the cant and false piety by which they blind themselves to their true motives. It is they themselves who have "sown the wind," and they must expect to "reap the whirlwind."

The storms of calamity which threaten our country are twofold and they are intimately connected. There is firstly, the danger of the overthrow of the nation and empire by the sword of Germany after a period of terrible conflict and suffering; and secondly, there is the danger that the Jesuits, or their representatives, by the aid of their numerous sympathisers and adherents and the great mass of the Proletariat, may effect their anticipated **conquest** and attain supreme power as leaders and apostles of the Atheistic revolution, the result of which would be the remorseless suppression by fire and sword of all who ventured to oppose them. In either case, the calamity would simply be in strict accordance with the judgments of God on those who have forsaken Him, as in the case of Israel, of whom it is written—

*"He gave them into the hand of the heathen and they that hated them ruled over them. Their enemies also oppressed them and they were brought into subjection under their hand."*¹

It is manifest that the first calamity, by crushing the forces available for the defence of law and order, would prepare the way for the second, and it is therefore just as much the policy of our enemies to reduce our defences and blind the people to the danger of a German invasion, as to foment the discontent of the masses.

Considering also the alliance of Germany and Rome and that German success would so greatly be due to Jesuit

¹ Psa. cvi. 41, 42.

intrigue, there can be little doubt that, in the event of a German conquest of Britain, German power would be made use of to place the government of the country in the hands of the representatives of Rome.

It is probable that the German danger is the most imminent, and it is daily being brought nearer by the intrigues of traitors and by the policy of those who have become the blind and ignorant tools of the Jesuits.

"All the sinners of my people shall die by the sword who say the evil shall not come nigh us nor overtake us,"¹ and nothing is more marked than the way in which the very people who are helping forward their country's ruin, resolutely shut their eyes and close their ears to every warning of the coming danger, in order that they may pursue without restraint their selfish and unpatriotic aims.

There are, indeed, honest and patriotic persons who, although they recognise the danger of foreign invasion and the means which their countrymen are taking to invite it and render its success certain, yet hope that it will meet with the same fate as that of the Spanish Armada, which Spain, at the instigation of Rome, prepared for our destruction, and to which an invasion by Germany, aided by Rome, would seem to be a parallel. But the circumstances of the two cases are widely different.

Britain in 1588 was ruled by a Protestant Queen and Government, and not only was she supported by more than a quarter of the nation, consisting of staunch and resolute Protestants united in their abhorrence of Romish tyranny and superstition, and among whom were some of the ablest men of the time, but the greater portion of the Roman Catholics in the kingdom were also warmly patriotic, opposed to Romish tyranny and cruelty, and to Rome's assumptions of dominion over their country, while they equally suffered from the dissensions and the misery and unrest caused by the numerous Jesuit conspiracies throughout the country.² In opposing Spain,

¹ Amos ix. 10.

² See *ante*, page 38.

the servant of Rome and chief representative of Romish superstition and cruelty, Britain stood on the side of God, and was fighting the battles of the Lord. Because this was the case, she was helped in the most marvellous way, and God, by the winds and waves, fought on her side.

But, at the present time, we are living under a Government which seems to be doing all it can to forward the designs of Rome, and to weaken and disintegrate the Empire. Protest against Romish superstition and idolatry is confined to a comparatively small body, chiefly composed of laymen, while Romanism is not only rapidly spreading in the Church of England and among the upper classes, but it has also leavened the Nonconformist communities, a large portion of whom seem to have neither love of the truth nor hatred of error. The religious classes generally are blinded by a spurious piety and a form of godliness without its power; millions, ever growing in number, are votaries of spiritualism and other Pagan superstitions; the pursuit of pleasure and selfish interests has enervated the national character; and finally a rapidly increasing unbelief in the Bible as the Word of God is the pervading characteristic of the whole nation.

In short, instead of the growing belief in the truth and hatred of superstition which characterised the nation in the time of Elizabeth, we see before our eyes on all sides, in the only nation which had hitherto preserved its belief in the truth, that "falling way" which the Bible tells us is to characterise the close of the present dispensation,¹ while, as a necessary accompaniment of this, we see lawlessness, selfishness, and moral enervation undermining the national character and taking the place of the patriotism, courage, and hardihood which animated all classes in the days of the Armada.

The nation which by the providence of God and the knowledge and belief of the truth had been delivered from the dominion and superstitions of Rome, and which has reaped the fruit of that deliverance in civil and religious liberty and unexampled riches, power, and

¹ 2 Thess. ii. 3.

prosperity, is ceasing to believe in the Bible which has been the foundation of its liberties and prosperity, and the people are not only abandoning their protest against the errors and idolatries of Rome, but adopting them. But by rejecting the Word of God they are rejecting the God of their fathers, the God who has given them their power and wealth, while, as a consequence of this unbelief and indifference to the truth, free admission into the country has been allowed, against the express laws of the kingdom, to the Jesuits and their affiliated orders.

What wonder, therefore, that, as predicted of Israel, if they despised the commandments of God, "*the poison of serpents of the dust*"¹ has entered into the veins of the body corporate; and that, as the forerunner and a warning of greater judgments, the nation should begin to experience the conditions which befell Israel before they were cast away, when "there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: *for I set all men every one against his neighbour.*"²

For the moral and religious decay in Great Britain is an exact parallel to that of Israel before their national overthrow, and every believer in the Word of God and in the records of His judgments must recognise that such decay is the certain precursor of judgment and retribution, although, as in the case of the Amorites, whose judgment was deferred until "their iniquity was full," the judgment of Britain may be deferred until the national unbelief and falling away is complete.

On this ground alone, it is to be feared that the long cherished and carefully thought-out ambition of Germany and Rome for the humiliation of this country will be accomplished in an invasion which must result in the death of thousands, and bring ruin and desolation to a multitude of English homes.

When this comes to pass, those who now condemn all war, however just, and every measure for their country's defence, will have war forced upon them, and will recognise,

¹ Deut. xxxii. 24. ² Zech. viii. 10.

too late, that they themselves, the willing tools of their country's enemies, have been the foremost in preparing the way for their own ruin, and have cunningly "laid in wait for their own blood."

For those who despise God and reject His Word must expect to be rejected by God ; as it written :—

"Because I have called, and ye refused ; I have stretched out My hand and no man regarded. But ye have set at nought all My counsel, and would none of My reproof. I also will laugh at your calamity ; I will mock when your fear cometh. When your fear cometh as desolation and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer ; they shall seek Me early, but shall not find Me. For that they hated knowledge, and did not choose the fear of the Lord " (Prov. i. 24-29).

Whether the result of this invasion, as predicted by many, will be the humiliation and downfall of the British Empire and the fruition of the long-prepared triumph of Jesuit ambition ; or whether the country, after sore stress and conflict, may emerge shattered but victorious from the ordeal, and whether—as suggested by Ruskin—it may be the means of the nation's regeneration—this is in the hands of Him "who ruleth in the kingdom of men and giveth it to whomsoever He will."

In any case, it is to be feared that the words of the prophet must apply :

"Watchman, what of the night ?

The morning cometh, but also the night."

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